

THE KINGDOM THE PACIFIC

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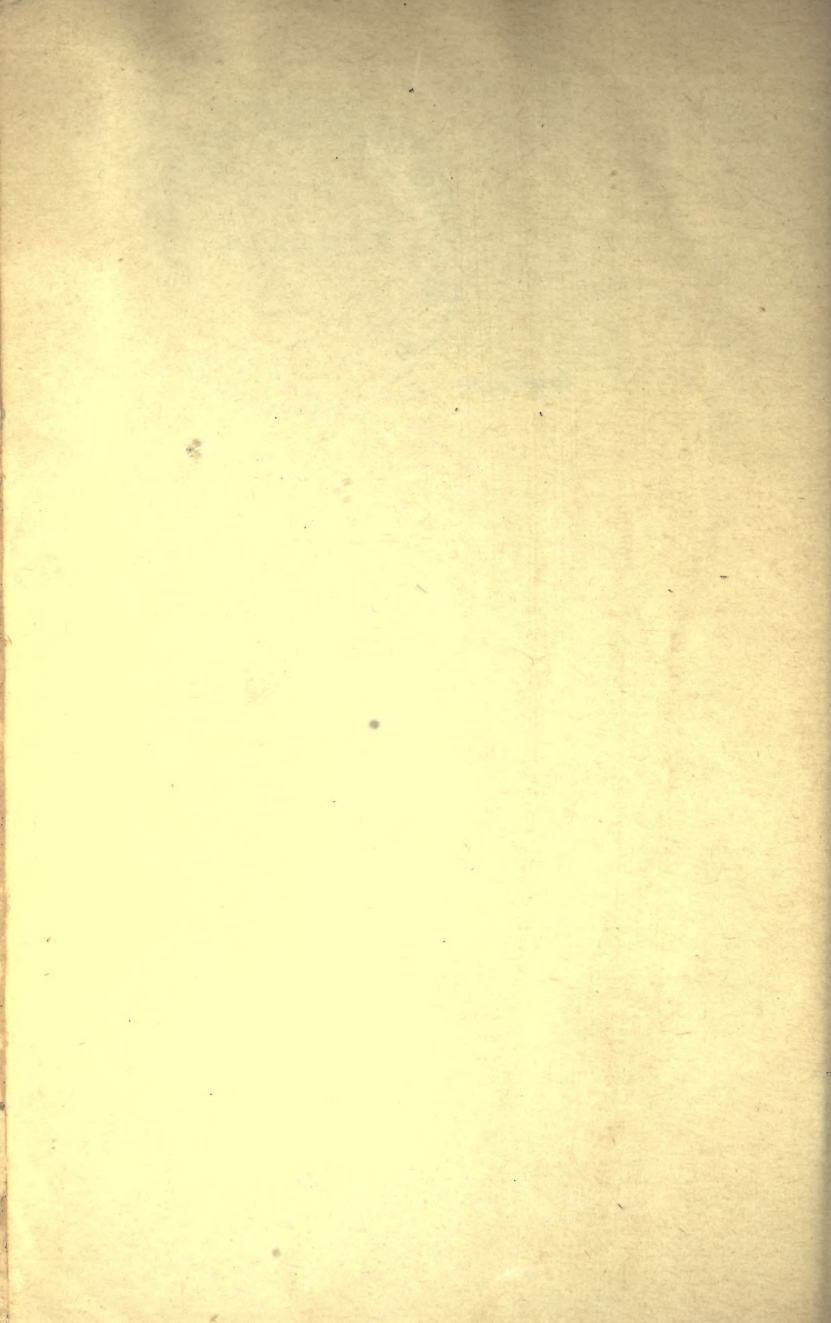
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FRANK H. L. PATON

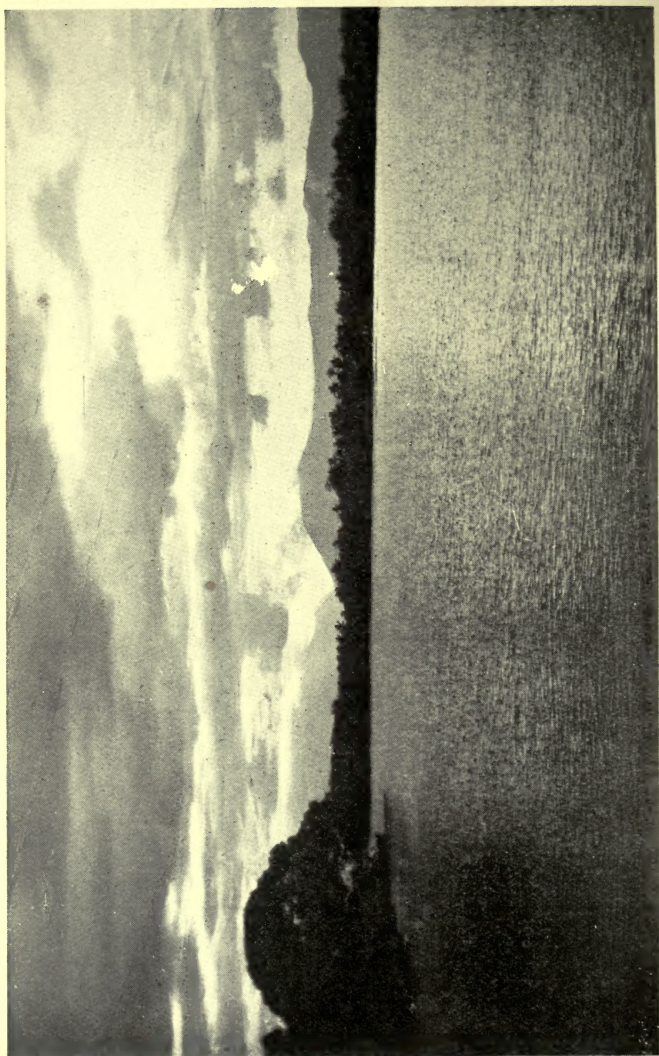




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TORONTO







THE KINGDOM IN THE PACIFIC

BY

FRANK H. L. PATON

M.A. B.D.



London

UNITED COUNCIL FOR MISSIONARY EDUCATION

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EDITOR'S PREFACE

THE editing of this book has brought home to the Editor the fact that nowadays Australia is three times as far away from England as Japan. Distance has made it impossible to confer to any extent, even by correspondence, with the Author. The greater gratitude is therefore due from the Editorial Committee to the Rev. Frank Paton for the generosity with which he not only gave himself wholeheartedly to writing the book, but permitted us on this side of the sea to work our will upon his MS. Exigencies of space have rendered necessary a considerable amount of cutting down, but every effort has been made to leave the balance of the book undisturbed and its appeal undiminished. We believe that readers will find it a book of thrilling interest, one that will at the same time give Study Circles ample to discuss, and one that is aglow with the apostolic fire.

Many willing hands have co-operated in the preparation of the book. Thanks are due particularly to Miss C. H. Mayers, of the S.P.G.; the Revs. V. A. Barradale, M.A., formerly of Samoa; R. Bulstrode, M.A., of the C.M.S.; W. N. Lawrence, formerly of Mangaia, Aitutaki, and Rarotonga, and now of Papua; Canon C. H. Robinson, D.D., of the S.P.G., and Mr A. K. Langridge, one of the Hon. Secs. to the John G. Paton Mission, for criticisms and suggestions; while for photographs we are indebted to the Author, Dr George Brown, the London Missionary Society, the Melanesian Mission of the Church of England, and

the Society for the Propagation of the Gospel. Every effort has been made to avoid the use of unacknowledged photographs and the possible infringement of copyright. If, however, we have transgressed, we trust that those concerned will be assured that it is not wilfully.

A word should be said with reference to the "Topics for Discussion" which will be found at the end of each chapter. They have been inserted in order to suggest to Leaders of Circles subjects upon which assignments might be framed, though they by no means exhaust the material for discussion which the various chapters provide. The "Helps for Leaders" are most necessary for all who have charge of Circles, and should be obtained from the respective Mission Houses.

The Pacific is a Mission Field with which no book published by the United Council for Missionary Education has yet dealt. The present volume is issued in the happy assurance that the Author has given us one well worthy of so fascinating and important a part of that world which has yet to be won for Him Whose we are and Whom we serve.

B. A. Y.

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LIST OF BOOKS FOR REFERENCE

(Limitations of space make it impossible to mention more than a few outstanding books easily accessible through libraries. Librarians and study officers of the various Missionary Societies will be glad to give fuller information. The Literature, both Missionary and otherwise, of the Pacific is particularly full and fascinating.)

BIOGRAPHIES

- Brown, Dr Geo.**, Autobiography. Hodder. 15s. Unique in the range of the Author's missionary voyages.
- Calvert** (see Fiji and the Fijians).
- Chalmers, James**, by Richard Lovett. Cheap Edition, R. T. S. 1s. Detailed and full of incident. Tells of work in Polynesia, but its chief importance is in its description of pioneering in Papua.
- Lawes, W. G.**, by Joseph King. R. T. S. 5s. Valuable for its treatment of many problems of Missionary Statesmanship, as well as for its tale of pioneering in Papua.
- Lomai of Lenakel**, by Frank H. L. Paton. Hodder. 3s. 6d.
- Paton, John G.**, Autobiography. Edited by his brother. Hodder. 2 vols. 6s. each. Also *The Story of John G. Paton*. Hodder. 2s. 6d.
- Paton, John G.**, *Later Years and Farewell*, by A. H. Langridge and Frank L. Paton. Hodder. 3s. 6d.
- Patteson, Life of Bishop**, by J. Le Page. Partridge. 1s. 6d. An adequate popular biography. There is a larger one in 2 vols., by Charlotte Yonge. Macmillan. 12s.
- Selwyn, Life of Bishop**, by F. D. How. 7s. 6d.
- Williams, John**, by J. J. Ellis. Partridge. 1s. 6d. Get "Journals and Enterprises" second-hand or from Library.

GENERAL AND DESCRIPTIVE

- Brown, Dr Geo.**, *Melanesians and Polynesians*. Hodder. 12s. net.
- Burton, J. W.**, *The Fiji of To-day*. Culley. 7s. 6d. net.
- Burton, J. W.**, *The Call of the Pacific*. Chas. Kelly. 10d. A Study Circle Text Book published in 1912, reissued 1914, giving a very full account of the history and main facts of the Missions in the Pacific.
- Calvert, Fiji and the Fijians**. Edited by G. Stringer Rowe. Chas. Kelly. 3s. 6d. (Best authority for the life of Calvert.)
- Cook, Capt.**, *Voyages round the World*. Everyman's Library. 1s.
- Lamb, Rev. Dr.**, *Saints and Savages*. Blackwood. 7s. 6d.
- Robertson, Rev. Dr H. A.**, *Erromanga, the Martyr Isle*. Hodder. 3s. 6d.

HISTORIES

- London Missionary Society, Story of the**, by Sylvester Horne. Popular Edition. 1s. (L. M. S.) A very vivid account of John Williams and others is given. Fuller details in *The History of the L. M. S.*, by Richard Lovett. 2 vols. 15s.
- Melanesian Mission, History of**, by E. S. Armstrong. Melanesian Mission. 3s. net.

AUTHOR'S PREFACE

THE Black Man has suffered many things at the hands of the White Man in the Pacific, and unless the conscience of the Church is aroused he is likely to fare badly in the days to come. It is true that much good has also been done by the White Man, apart altogether from the beneficent work of the Missionaries, but unless the present tendencies are arrested the Native will soon be wiped off the face of the earth.

It was only this burning conviction that led me to accept the unexpected invitation of the United Council for Missionary Study to undertake the writing of this book. I did so with the earnest prayer that God would enable me to give a picture of things as they are in the Pacific, that those who read might realize something of the crisis that has arisen and something of the wrongs that have still to be righted.

As my personal knowledge of the field was limited to the New Hebrides, I made free use of the literature of the Pacific, and desire to acknowledge my special indebtedness to the Revs. Joseph King, J. W. Burton, Dr Brown and W. Ellis, among many others.

That God may use even this broken effort to deepen the Church's sense of its responsibility to the Pacific is the prayer with which it is sent forth.

FRANK H. L. PATON

MELBOURNE, *November 1912.*

GLOSSARY

COMPILED BY THE REV W. N. LAWRENCE

Animism—A primitive form of religion which attributes soul to living creatures, inanimate objects, and natural phenomena, and which almost invariably develops the practice of ancestor-worship.

Areoi—A society which existed in Tahiti in heathen times, the members of which gave themselves up to the practice of licentious rites and ceremonies.

Atoll—A ring or oval-shaped coral island enclosing a lagoon.

Copra—Dried kernel of the cocoanut, used in making soap.

Kanaka—Literally, man—The general name by which indentured labourers from the South Sea Islands are designated in Australia.

Kava—A narcotic beverage made from the root of the “Piper Mythioticum,” a plant of the pepper family.

Pahoa—An iron spike.

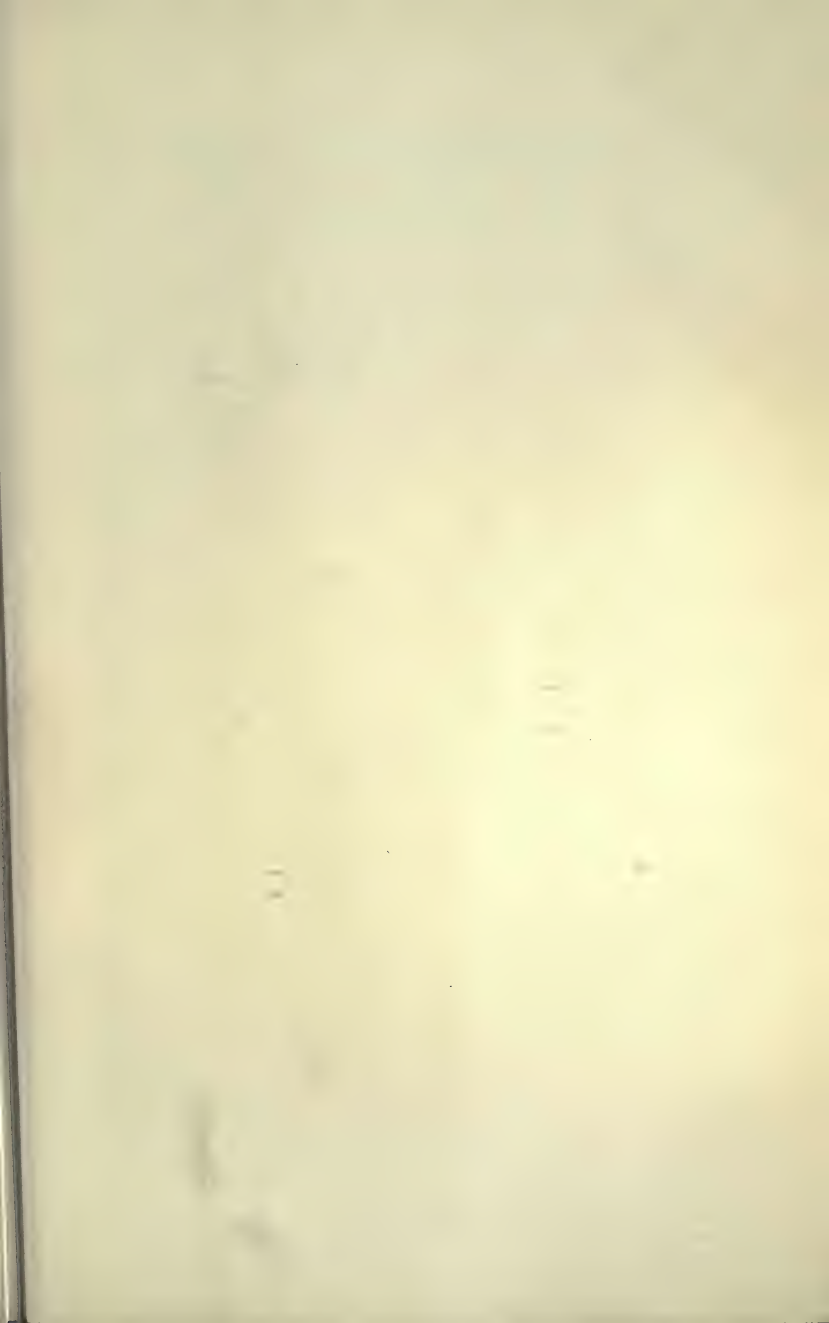
Pandanus—“*Pandanus odoratissimus*,” or Screw Pine.

Polytheism—The doctrine of a plurality or multiplicity of gods.

Soro—Atonement or recompense.

Sacred Man—Sorcerer, witch doctor, or medicine man.

Tabu—(Verb), to set apart, to interdict. (Adj.), sacred, set apart for use of particular person or purpose.





Photo, Beattie, Hobart

Spearing Fish, Heuru
Reproduced by kind permission of the Melanesian Mission

THE KINGDOM IN THE PACIFIC

The Kingdom in the Pacific.

To face page 1 of text.

NOTE

This text-book is intended *primarily for use in Mission Study Circles*, and in connection with it Suggestions to Leaders concerning the making of assignments, etc., have been prepared. The Editorial Committee strongly recommend all Circles to make use of these "Suggestions." They may be obtained by writing to the Mission Study Secretary at any of the addresses given below.

The following Editions of this text-book are published :—

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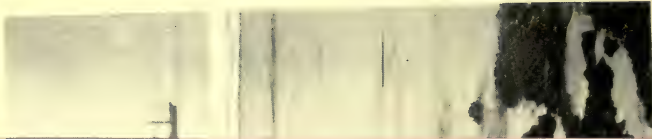
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ments in Malaysia across the broad waters of the Pacific until they reached some coral atoll or volcanic island. There they formed a new race that gradually peopled the islands of Polynesia. Fresh tempests drove odd canoes, manned by Polynesian families, right across the ocean to

Beattie, Hohart



THE KINGDOM IN THE PACIFIC

CHAPTER I

THE ISLAND RACES

THEIR ORIGIN, HOMES AND OCCUPATIONS

THEIR RELIGIOUS IDEAS—

Gods and Demons

Witchcraft

Human Sacrifices

The Tabu

THEIR FAMILY LIFE—

Position of Woman

Infanticide

Incarceration of Little Girls

Treatment of Sick and Aged

WAR AND ITS HORRORS—

Cannibalism

THEIR GROPING AFTER GOD

THE island races of the Pacific are only now emerging from the dim shadows of the past. Whence they came, and how they reached their present homes, are still unsolved problems. Some would have us believe that their original home was in Asia, and that thousands of years ago their forefathers were driven by fierce tempests from their settlements in Malaysia across the broad waters of the Pacific until they reached some coral atoll or volcanic island. There they formed a new race that gradually peopled the islands of Polynesia. Fresh tempests drove odd canoes, manned by Polynesian families, right across the ocean to

the Pacific coasts of America, and in this way is explained the many points of contact between the American Indians and the South Sea Islanders.

Be that as it may, it is certain that for many centuries these island races have been completely isolated from the rest of mankind. During all that time they have not been touched by the great currents of thought and life that have brought so many changes into other parts of the world. When discovered by the early navigators they were still living in the stone age, and knew nothing of modern weapons or tools.

**Two
Distinct
Races.**

They were found to consist of two distinct races—the Polynesians, who inhabit the eastern islands, and the Melanesians, who people the western groups. Authorities differing in other respects agree in supposing that the Polynesians have sprung from the Caucasians of Europe, the Melanesians from the peoples of Southern Asia. The Polynesians are a fairer, taller, more intelligent and altogether finer race than the Melanesians. Their religious, political and social life is far more highly developed, and they speak one language, although each group has its own dialectical differences; whereas the Melanesians speak such a multiplicity of languages that they seem to have come straight from the Tower of Babel. The Fijians stand on the border line between the two races and have strong characteristics of both. But with all their differences there is so much in common between these island races that for the purposes of this book they may be treated as more or less of a unity.

**Their
Homes.**

Their homes are so beautiful that Professor Henry Drummond called them "spots from Paradise." Some of these are mere atolls, the work of the tireless coral polyp, with just enough soil to sustain their brilliant vegetation. Others are of volcanic origin, and have been

"forged in the mighty workshop of Nature." The rugged mountains and deep valleys, with their vivid foliage all festooned with luxuriant creepers; the feathery fronds of the cocoanut palms waving over the tree-tops along the lower reaches; the brilliant fringe of white sand; the outer fringe of coral reef, with the still waters of the lagoon on the inner side, and the restless swell of the Pacific breaking with a ceaseless boom on the other—all combine to make up a picture of rare charm and indescribable beauty. Both the coral and the volcanic islands are still in the making, and we can actually watch the process going on.

The climate of these islands is warm, equable, and humid, and, as the soil is rich, the vegetation is varied and abundant. With very little exertion the islanders can obtain the fruits of the soil, while the sea provides them with an ample supply of fish. Hurricane, earthquake, and volcanic eruption are among the forces of Nature with which they have to contend, but loss of life from these causes is comparatively rare. The warmth of the climate, and the ease with which they can make a living, tend to develop in these people an indolence which is their chief danger.

Climatic
Influence.

The cultivation of the soil is the primary occupation of the natives. A fresh patch out of the scrub is cleared each year, and the ground is carefully prepared for the planting of yam and taro, or sugar cane and bananas. The wild reeds come in handy for fences, and also as trellis work for the creepers of the yam. Bread fruit, cocoanut, and many kinds of tropical fruits and nuts add variety to their vegetable diet, which is supplemented by fish, pork, cat, dog, and rat.

Their
Occupations.

Their method of cooking is usually that of the native oven. A hole is dug in the ground and filled with fire-

wood ; flat stones are placed upon the wood, to which fire is then set. When the stones are thoroughly heated, the fire is scraped out with sticks, and the hole is lined with the stones. The food, wrapped up in leaves, is placed upon the stones and covered with more leaves, and then the earth is heaped up over all to keep in the heat. When sufficient time has elapsed, the earth and leaves are taken off, and the food is exposed ready for eating. Another method is by grilling over the flames, or by roasting on the embers of the fire, as in the case of small yams and bread-fruit. Their main meal is in the evening, and during the day they take snacks of whatever comes handiest. They have no idea of the family meal, with its social fellowship, for men and women eat separately. They are very fond of feasting, and all sorts of events are made the occasion for great spreads, accompanied by much ceremonial and gorging. Their irregular habits of eating are a prolific cause of physical ailments.

Love of the
Sea.

The natives love the sea, and they are as much at home upon its waters as upon the dry land. With infinite labour and no little skill they hollow out the trunks of trees to make their canoes, sometimes making them deeper by building them up with boards. The marvel is how they can build such wonderful vessels with such primitive tools as stone axes and adzes. Some of their war canoes are beautifully carved and elegantly shaped. The cocoanut fibre provides them with material for ropes, and out of the pandanus leaf they make their sails. Huge fleets of such canoes often take part in their maritime expeditions, and many fierce battles have been fought upon the sea. But they go in for swimming as much as canoeing, and they love surf-riding best of all. They swim out with a short board to where the breakers curl, and then, with an ease gained by long practice, they jump up into the wave and

keep their black heads just on the crest of the breaker as it rushes foaming over the reef, dropping back just before it dashes itself upon the rock-bound shore. To the uninitiated they look as if they were rushing headlong to certain death. The sea in that warm latitude swarms with sharks, but they do not seem to trouble the natives much.

Fishing, again, claims a large part of the natives' time. **Fishing.** Sometimes they fish along the reef with their spears, bows, or hand-nets, and it is a pretty sight at night to see their torches away out on the reef, as they peer into the holes for fish. At other times they go out in their canoes and fish with lines, generally choosing the night for this purpose. If it is flying fish they are after, they light a torch and hold a net on the other side. The fish fly at the light and fall into the net. Another favourite sport is to go out spearing turtles, which requires considerable skill and seamanship.

The women make mats from the pandanus leaf and from various grasses. They also beat out cloth from the bark of the paper-mulberry or the breadfruit tree, joining the lengths together with great skill. They are very clever at dyeing their cloth and mats. Formerly a man's wealth was often judged by the number of mat-rolls hanging from the rafters of his house, the number of pigs he possessed, or the number of his wives!

The natives are very fond of carving canoes, weapons, and utensils of all sorts, and they show great skill in this direction. The tatoo marks with which they ornament their bodies may be regarded as evidence of the same taste. The suffering involved in being tatooed must be dreadful, but no doubt it calls out latent powers of will and endurance.

Their early religious ideas were somewhat vague and involved. In speaking of them it must be remembered that many of the islands, especially in the eastern Pacific, are now practically Christian. But the old conceptions prevail

**Mat and
Cloth-Mak-
ing.**

Carving.

**Religious
Ideas.**

in some parts even of these, and the western groups remain in some instances predominantly pagan. Consequently what was true of the now evangelised tribes is still true of their heathen neighbours.

Their Gods.

A primitive description of the origin of all things runs thus: "Out of ages of darkness came the world of light. Ages of nothing preceded the gradual dawn of life, and the coming into being of the heavens and the earth." The principal gods were born of the night, and from them came the lesser gods and all other beings. Tangaroa was the supreme god, and between gods and men were the demons, or spirits of departed ancestors, of whom the people lived in great dread. The gods were represented by idols, consisting usually of rough logs, sometimes carved, wrapped up in fine matting and ornamented with red feathers. Into these images the gods came in response to the prayers of the priests. Huge temples were often built for the housing of their idols, and for the offerings made to them. In other cases each "sacred man" had his own set of stones through which he had access to the spirits they represented. Often a tree or a rock was the habitation of the spirit. "Their worship consisted in proffering prayers, presenting offerings, and sacrificing victims. The only motives by which they were influenced in their religious homage or service were, with very few exceptions, superstitious fear, revenge toward their enemies, or a desire to avert the terrible consequence of the anger of the gods, and to secure their sanction and aid in the commission of the grossest crimes." Their beliefs provided endless opportunity for the growth of priestly power and oppression. Their gods were glorified Polynesians, who loved and hated, played and fought, in similar fashion to themselves, but with supernatural power. They had no moral character, but just followed out the dictates of their own sordid

passions, unless checked or outwitted by other gods. One of the most dreaded and honoured of their gods was Oro, the god of war. Fishing, feasting, fighting, building, tilling, and all other departments of human life and activity had their own presiding deities, and scrupulous attention was paid to the worship and ceremonial due to each.

The people were intensely religious. The ceremonial practices expressing their belief entered into every part of their life, and each stage had its own appropriate exercises. In this way their daily life and their attitude to things in general were deeply coloured by their religious ideas. Because the gods they worshipped were lacking in moral character, their own lives were sadly defective in that quality. If the gods might love or hate one another, might not their followers do the same? If the supernatural beings might follow out the promptings of their own impulses, irrespective of right and wrong, was it not the most natural thing for their human worshippers to do likewise? If, then, we find much that is abominable and cruel in their lives, shall we not pity rather than blame them?

**Influence of
Religion on
Life.**

Closely connected with their dread of demons was their belief in witchcraft, with all the bloodshed that has resulted from it. Certain men were supposed to have such access to the spirits, generally through small sacred stones, that they could cause the sickness or death of any man they chose, provided they obtained something which he had handled, such as a bit of banana peel. So firmly was this belief rooted in the minds of the people that a mere suggestion that the "sacred man" was operating upon him was enough to make a man sicken and die. Fierce wars were the frequent outcome of this superstition, and even yet it dies hard. It was not always the priest that suffered in these wars; indeed he often grew rich and powerful. But it frequently happened that the women and children paid the penalty, being am-

Witchcraft.

bushed and slain. Thus one beautiful Christmas morning in Tanna two little girls strolled out of their father's village. They came to a fruit tree, and one of them climbed up into its branches to pluck some fruit. A band of men came creeping through the bush, and were drawn to that tree by the merry chatter of the little girls. Suddenly a volley rang out, and the elder girl fell with a thud to the ground. A piercing shriek revealed where the younger girl was standing, and then a bullet stilled her cries. Why this fiendish deed? A chief in a village five miles away had died of pneumonia; his people blamed the "sacred man" of the village from which the little girls had come, and this was their revenge. A long and cruel war was the aftermath of that Christmas morning tragedy. Similar stories could be repeated of island after island throughout the Pacific, but the anguish of it all can never be told.

**Human
Sacrifice.**

Another dreadful outcome of their religious beliefs was the offering of human sacrifices in times of war, at great festivals, during the illness of high chiefs, and on the erection of their temples. On the launching of their sacred canoes they often washed the decks with human blood. In some places the new canoes of the high chiefs were dragged over the living bodies of human rollers, while the central pillars of their houses were embedded in the earth with human victims to hold them up. Unspeakable suffering has resulted from this awful custom, and unscrupulous men have not been slow to get rid of undesirable friends in this way.

Tabu.

The high chiefs, as representing the gods, were sacred, and everything they touched became sacred also, and must be dedicated to their use. Hence, in Tahiti, the king and queen were always carried on men's shoulders when they went abroad, lest their touch should consecrate the land and deprive their subjects of the right to use it. Closely connected with this belief was the system of *tabu*, by which

anything might be declared sacred, after which it would be death to touch it. The Rev. R. Taylor tells us of one Taunui, a high chief in New Zealand, who dropped his tinder box while on a journey. Some natives found it, and not knowing whose it was they used it to light their pipes. When they found out that it was Taunui's, they became so ill with fear that three of them died before Taunui could remove the *tabu*. Similar stories abound in the island-groups. This system was an instrument of tyranny and oppression, and it kept the people under a cruel bondage.

Women suffered more than men from these restrictions, and family life in its true sense was absolutely impossible. Woman was not regarded as in any sense man's equal, but as his drudge and burden bearer, to be married or divorced at pleasure. Polygamy brought many other evils in its train. One has to live amongst savages to realise how much the womanhood of our race owes to Jesus Christ. One of the most significant facts in this connection is that woman has no place or share in the religious life of these untutored races. One evening, as the writer was returning from a visit to a wounded chief, he saw a man with his gun levelled at his own wife. His finger was on the trigger, and he was just about to fire, when the writer swung his horse round so as to come between them, and it was with the greatest possible difficulty that he and his assistant prevented the atrocity. The great argument used by the man as an inducement to them to stand aside was, "She is my wife." He considered that an ample reason why he should be allowed to work his cruel will.

Womanhood
and Family
Life.

Home life was still further darkened by the unnatural crime of infanticide. The ruthless slaughter of their offspring was one of the tenets of the Areoi—a kind of strolling players who were looked upon as sacred personages, and who indulged in the most shameless licentiousness. Indeed,

Infanticide.

this method of race suicide was terribly prevalent all through the Pacific. Thousands of innocent, helpless babes were done to death by their own mothers in obedience to the tyranny of custom.

**Shutting up
Little Girls.**

Almost equally terrible, and involving far more suffering, was the extraordinary custom followed by many tribes of shutting up little girls in veritable cages for several years. Here is a description of a visit to one of these horrible places: "The house, which was about twenty-five feet in length, stood in a reed and bamboo enclosure, across the entrance to which a bundle of dried grass was suspended, to show that it was strictly tabu. Inside the house there were three conical structures about seven or eight feet in height, and about ten or twelve feet in circumference at the bottom and for about four feet from the ground, at which height they tapered off to a point at the top. These cages were made of the broad leaf of the pandanus, sewn quite close together so that no light, and little or no air, could enter. On one side of each was an opening, closed by a double door of plaited cocoanut leaves and pandanus leaves. About three feet from the ground there was a stage of bamboos, which formed the floor. They were quite clean, but contained nothing save a few short lengths of bamboo for holding water. There was only room for a girl to sit or lie down in a crouched position on the bamboo platform, and when the doors are shut it must be nearly or quite dark inside. They are never allowed to come out, except once a day to bathe in a dish or wooden bowl placed close to each cage. They are placed in these stifling cages when quite young, and must remain there until they are young women, when they are taken out and have each a great marriage feast provided for them."

**Treatment
of Sick and
Aged.**

Equally cruel was their treatment of the sick and the aged, children often destroying their own parents. The Rev.

John Gillan, of Uripiv, New Hebrides, tells of an old man whose sons went to Queensland, one after the other, and all died there. When the youngest left home the father was in great distress, and every day he cut a notch into a tree, every ten days a bigger notch, and every hundred days a bigger one still, that he might know when the three years, for which his son had agreed to serve, were up. At length the dread news of the son's death came, and the old man was childless. It broke his heart and he grew feeble in body. At last his relatives tired of him, and preparations were made to bury him alive. Mr Gillan heard of it in time and persuaded them to give up their purpose. However, after a time they gathered again for the ceremony from a radius of ten miles. Pigs were killed and a huge feast prepared. Again Mr Gillan pleaded for the old man's life, offering to keep him altogether if they would only spare him. They were obdurate for a long time and then agreed to a compromise. The ceremony would be carried through without actually putting the old man himself in the grave, and afterwards they would regard him as dead. This was done, and the old man was an intensely interested spectator at his own funeral. He lived for years after, but was officially dead so far as his relatives were concerned.

A half-witted man in the writer's district in Tanna was **Cruelty.** not so fortunate. He imagined that he had died and asked the men of his tribe to bury him. They cheerfully complied, and when the grave was dug they put him into it, and began to trample the earth down upon him. He now realised his dreadful delusion and pleaded with the men to desist, but they went on tramping down the earth, drowning his piteous cries by shrieks of laughter at the great joke they were perpetrating, until at last his struggles ceased, and the heaped-up earth covered the terrible tragedy. In a neighbouring village a man buried his sick wife

alive because he had got tired of nursing her, and not a man in the village interfered, or thought one whit the worse of him for doing it.

War.

War made fearful ravages among these island races. Sometimes they invested the opening of hostilities with the ceremonial in which their souls delighted. Dr Brown gives us a glimpse into this: "In commencing a fight in the olden days the Samoans were extremely polite to each other. When the vanguard of the two opposing parties first met, one called out, "You, the Eyes of the Forest." The other party at once answered, "Yes," or "It is I." The other then called, "Who are you?" If the answer was "Satupaitea" and the opposing party wished to fight that village, all was well and they passed on to the other observances; if they did not want to fight Satupaitea, but some other village, the answer was, "Go ye and seek your appointed guests (opponents); but where is Sayone? Tell them to come." Satupaitea would at once return to the main body, and as soon as they were seen the question would be at once asked, "Who is wanted?" and they would reply "Sayone." Then these would leap up and start for the boundary to answer the challenge made to them. After they got there they would at once make themselves known, and then one would walk out unarmed to the opposite party, and taking a piece of dried ava or kava, from which the ceremonial drink was made, would give it to the opposing party with many marks of respect, and using the most polite language, would say, "This is a piece of kava for your chiefs and warriors to drink." This was received with thanks and many polite acknowledgments. The first speaker would then retire, and at once a chief from the opposing side would walk out and present a similar piece of kava to the first party, using the same words and expressions. After this one of the parties would ask, "When shall we trample

the grass?"—*i.e.* "When shall we fight?" The other would answer, "It is not becoming for us to dictate to such renowned chiefs and warriors as you." The others would reply in much the same terms, and so the talk might go on for a long time, until at last someone might casually observe that the sun appeared to be getting low. The others would at once take advantage of this and would say, "Well, if that is so, let us sleep to-night and pray for success, and trample the grass to-morrow. It is too late now." The other would then answer, "Yes," and they would retire, to fight at dawn next morning, but would sleep in peace that night, as such a truce was never broken."

Others, again, roused their martial ardour by wild dances. In place of bugle and bagpipes, their orator would cheer them on with such words as these, "Roll onward like the billows, break on them with the ocean's foam and roar when bursting on the reef. Hang on them as the forked lightning plays above the frothing surf. Give out the vigilance, give out the anger, the anger of the devouring wild dog, till their line is broken, till they flow back like the receding tide." Frequently they had strong natural fortresses in readiness in case of defeat.

In the western Pacific the fighting was even more savage, and consisted not so much in pitched battles as in stealthy raid or murderous ambush. Women and children were ruthlessly butchered in the name of war, and whole villages and tribes were often wiped out. One day in Tanna the writer visited a chief who had been shot by his own people. The next evening a party of savages crept through the bush till they reached the chief's encampment. As they peeped through the wall of scrub they could see a little company sitting round the fire. Deliberately they took aim, and then four rifle shots blazed out. One woman sprang into the air and

fell across the fire, dead. Another flung her child from her, and then she also fell back in her death agony. A third ran screaming into the bush, with the blood streaming from a gash in her side. A man seized his gun and fired into the reeds; his bullet killed one of the attacking party, and the others ran for their lives, dragging the body of their comrade with them, lest he should be eaten by their enemies. Such was Melanesian warfare. There was little strategy and still less chivalry about it. War is horrible anywhere, but it is nakedly horrible among black savages.

Many of their fights took place at sea. Sometimes great fleets of canoes were engaged and the sea reddened with the blood of the slain. The most terrible of these Melanesian vikings were the Ruviana head-hunters, who nearly depopulated several neighbouring islands.

Peace-
making.

Their peace-making was as elaborate and ceremonious as the commencement of hostilities. We are indebted to Dr Brown for the following description: "A leading man from one of the contending parties stood up, and holding a coil of native money, shouted a challenge to the opposite party to come and take it. The others then rushed forward with spears poised and tomahawks uplifted as though they were about to annihilate the daring challenger. But just as they reached striking distance they struck the ground with their tomahawks and drove their spears into the earth at the foot of the man challenging them. They then took the diwarra, and with yells and shouts rushed back to their own party, when they in their turn offered native money, which the others accepted in the same way." This was to pay for those killed in the war. When the whole score was satisfactorily settled, the two parties made one final rush at each other, and the principal chiefs exchanged weapons.

Cannibalism constituted perhaps the most repulsive **Cannibalism.** feature of heathen life in the Pacific. It has been suggested that the islanders were driven to the horrid custom through sheer hunger as they made their long voyages. Possibly they began by eating their enemies, that they might thus receive their strength and courage. Be that as it may, when these island races emerged into the light of day, cannibalism was widespread, though not universal, among them. The Fijians enjoyed an unenviable reputation in this connection, and the chiefs of Bau and Riwa were called "The two Hot Stones," because of their prowess in eating human flesh. Dr Seeman, in his "Mission to Viti," tells of a whole tribe who were condemned to death by the chief of Namosi. His method of carrying out the sentence was to kill one family each year when the taro became ripe, and hold a great cannibal feast. At last when only a remnant were left they were pardoned. A great heap of four hundred large stones keeps on record the number of bodies eaten at Namosi.

Mr Burton quotes the following description of the cruelty of the Fijians: "The men doomed to death were instructed to dig a hole in the earth for the purpose of making a native oven, and were even required to cut firewood to roast their own bodies. They were directed to go and wash, and afterwards to make a cup of the banana leaf, which from opening a vein in each person was filled with blood. The blood was drunk in the presence of the sufferers by the Kaba people. Seru then had their arms and legs cut off, cooked and eaten, some of which were presented to them." The other barbarous tortures, which ended at length in their death, are too terrible to describe.

And yet, in spite of all the cruelty and horror of their **Groping** lives, these people maintained a sunny brightness of **after God.**

disposition, shared their goods with one another, practised unlimited hospitality, and in their best moments reached out toward something higher and better. Through offerings, sacrifices, charms, and ceremonies beyond number, they sought to bridge the gulf that separated them from God, but because their knowledge of God was so mistaken, their lives were lived under shadows that were often black as a starless night.

The Appeal
of Heathen-
ism.

This is not simply a story of the past. We must recall the fact of which we were reminded at the beginning of the chapter. In many of the islands it is still true that "as things have been they remain." The whole life of the people is shadowed by fear—fear of the demons, fear of the "sacred men" with their witchcraft and their charms, fear of one another. Now and again they forget it all and become absorbed in their work or their play, their feasting or their dancing; and men who have not lived among them think them happy. Then a word is dropped, or a spear is thrown, or the storm blows, and their blanched faces and lowering brows show that the fear has leapt to life again, and the shadows close in upon them.

Yet these are people of wonderful possibilities. Despite their long bondage of spirit they retain unsuspected capacities for fulness of life. And is not that fulness their birthright?

SOME TOPICS FOR DISCUSSION¹

The applicability to the island-peoples of the terms "Child-races" and "Backward Races."

The extent to which depravity in their social customs is due to religious ideas.

The sense in which it may truly be said that the islanders are groping after God.

¹ See Editor's Preface.



To illustrate Ancestor Worship, New Hebrides

Photo supplied to the Author by P. Combie



CHAPTER II

THE COMING OF THE WHITE MAN

THE EARLY NAVIGATORS—

Murder of Captain Cook

WHALERS AND SANDALWOOD TRADERS—

Evil Influence of Traders

Captain Ferguson, the Natives' Friend

KANAKA LABOUR TRAFFIC—

Queensland Section

Inter-Island Recruiting

French Kidnapping and Slavery

IMPACT OF WHITE MAN ON BLACK MAN—

Evil Results

Good Results

It was inevitable that the seclusion of the island races should be broken in upon by the restless white man. The first foreigner to look upon the broad waters of the Pacific seems to have been Vasco Nugnez de Balboa, who reached its eastern shores in 1513. His first act was to kneel down and give thanks to God for the high privilege of making so great a discovery; and his next was to rush into the sea with drawn sword and take possession of it on behalf of King Ferdinand of Spain. Seven years later Magellan sailed the first European ships into what he then named the Pacific Ocean. Other navigators and explorers followed in their wake, but it was Captain Cook who stirred the imagination of the West by the vivid narrative of his

voyages. The accurate charts that he made prepared the way for the men who came after.

The Impact. This was the beginning of a new current of life that penetrated to the furthest reaches of the Pacific, always troubling, and sometimes reddening, its waters as it flowed along.

The natives, who had heard prophecies of big canoes that could sail without outriggers, watched with intense interest these strange craft that suddenly bore down upon them from where the sky and the sea line meet. At first they were very shy and suspicious, but gradually they became more confident, and finally they came alongside with food and articles for barter. Presently they clambered on board and examined everything with eager curiosity, the captain and crew keeping a watchful eye upon them. In many cases the friendliest relations were established between the visitors and the natives, and had these relations continued great good would have resulted. But, unfortunately, misunderstandings began to arise, and quarrels frequently resulted.

**Captain
Cook's
Death.**

It was due to some misunderstanding that Captain Cook lost his life. A native of Hawaii gave the following account of the tragedy:—

“The foreigner was not to blame, for in the first instance our people stole his boat, and he, in order to recover it, designed to take our king on board his ship, and detain him there till it should be restored. Kapua Kuke (Captain Cook) and Taraiopu, our king, were walking together towards the shore when our people, conscious of what had been done, thronged around the king and objected to his going any further. His wife added her entreaties that he would not go on board the ship. While he was hesitating, a man came running up from the other side of the Bay, entered the crowd almost breathless, and exclaimed, ‘It is war!’

The foreigners have commenced hostilities—have fired on a canoe from one of their boats and killed a chief.’ This enraged some of our people and alarmed the chiefs, as they feared Captain Cook would kill the king. The people armed themselves with stones, clubs, and spears. Kanara entreated her husband not to go: all the chiefs did the same. The king sat down; the Captain seemed agitated, and was walking towards his boat when one of our men attacked him with a spear. He turned, and with his double-barrelled gun shot the man who struck him. Some of our people then threw stones at him, and his men, seeing this, fired on us. Captain Cook then endeavoured to stop his men from firing, but could not on account of the noise. He was turning again to speak to us when he was stabbed in the back by a pahoa. A spear was at the same time driven through his body. He fell into the water and spoke no more.

“After he was dead we all wailed. His bones were separated, the flesh was scraped off and burned, as was the practice in regard to our own chiefs when they died. We thought he was the god Rono, worshipped him as such, and after his death revered his bones.”

These navigators were followed by others, and gradually the various groups became known. Whalers often called in at some lovely bay to renew their supplies or overhaul their ships. Sometimes the captains were good men, and little or no evil resulted from their visits, but more often the dissolute lives of the sailors left a shameful trail wherever they went. In many cases seamen deserted, to sink into a savagery more degraded than words can express. Many a dark tragedy was the inevitable result of such debauched living.

The whalers were followed by sandalwood traders, who sought the sweet-scented wood that was found upon these

Whalers.

Sandalwood
Traders.

islands. Unprincipled adventurers made huge piles of money at a cost of ruthless shedding of native blood. Seventy thousand pounds' worth of sandalwood was obtained from Erromanga alone, but millions of money would not atone for a millionth part of the suffering that was part of the price paid by the Erromangans. This trade is now a thing of the past, as the wood is practically worked out, but it has left a heritage of bitterness and woe that will last for many generations."

The literature of the Pacific abounds with such records as these :—

**Evil
Influence.**

"In 1804 some convicts escaped from Botany Bay and reached Fiji. They settled in various parts of the group, and lived lives that outrivalled in filthiness and wickedness those of the cannibal Fijians. These men attained some considerable power and influence, and it was thus that the native came to know the white man. The first impressions, therefore, could not have been of a very exalted kind, and this fact probably accounts for much of the later history of Fiji.

"And it must be confessed with sorrow that the evil examples of the Europeans provoked the natives to fresh crimes, and indisposed them to all the restraints of Civil Government. . . . Wicked seamen infected even savages with new vices; and lawless settlers set an example of injustice shocking even to New Zealanders. . . . On the opposite side of the Harbour a number of Europeans have settled along with the natives, and encourage every kind of crime. Here drunkenness, adultery, murder, etc., are committed. There are no laws, judges, or magistrates, so that Satan maintains his dominion without molestation."

It was this awful condition of affairs that caused Bishop Selwyn to write these hot words in 1848 :

"While I have been sleeping in my bed in New Zealand,

these islands—the Isle of Pines, New Caledonia, the New Hebrides, New Ireland, New Britain, New Guinea, the Loyalty Islands, the Kingsmills, etc., etc., have been riddled through and through by the whale fishers and traders of the South Seas. That odious black slug, the beche-de-mer, has been dragged out of its hole in every coral reef, to make black broth for Chinese mandarins, by the unconquerable daring of English traders, while I, like a worse black slug that I am, have left the world all its field of mischief to itself. The same daring men have robbed every one of these islands of its sandalwood, to furnish incense for the idolatrous worship of the Chinese temple, before I have taught a single islander to offer up his sacrifice of prayer to the true and only God. Even a mere Sydney speculator could induce nearly one hundred men from some of the wildest islands in the Pacific to sail in his ships to Sydney to keep his flocks and herds, before I, to whom the Chief Shepherd has given commandment to seek out His sheep that are scattered over a thousand isles, have sought out or found so much as one of those which have strayed and are lost.”

The extract shows how the men who did most to stem the tide of evil felt most acutely the greatness of the task. Captain
Ferguson. We may rejoice that Bishop Selwyn was not alone in his magnificent work among the islanders. Sailors and traders, as well as missionaries, won the trust of the people. Evidence of this may be found in the following glowing tribute to a good man by another pioneer missionary of our own time:—

“One of the best friends I ever had amongst the South Sea Island traders—and I knew most of them in the early days—was Captain Alexander M’Kenzie Ferguson. He always possessed the full confidence of the naval authorities on the Australasian station, and he gave the late Com-

modores Goodenough and Wilson and others much valuable information and assistance. He was very popular with the natives, though no man was more firm with them when such action was deemed necessary. The leading chiefs in the eastern and western Solomons and Duke of New York regarded him as their friend, and had implicit confidence in him because he never broke faith with them or attempted to deceive them. Natives are good judges of character, and Aleck, as they called him, was always trusted by them."

Yet even Captain Ferguson was treacherously murdered by those whose friend he was—a tragic fruit of the bitter hatred of the white man sown in savage hearts by many deeds of shame.

**Kanaka
Labour
Traffic.**

The Kanaka labour traffic has wrought much evil among these island races—evil which, in the opinion of the missionaries, far outweighs the good it has done to individual natives. Recruiting was begun by the Peruvians, who sent vessels manned by armed crews to get native labour for their mines. Their methods were so outrageous and abominable that the British Government protested, and the traffic was abandoned in 1863.

The same year the Queensland Kanaka traffic came into being. Probably those who began it really believed that the natives would benefit as much as the planters, as the following letter from the Hon. Captain Towns would indicate:—

"To any missionary into whose hand this may come.

"SYDNEY, 29th May 1863.

"REV. SIR,—Should this meet the eye of any gentleman in that sacred calling, I beg to explain the nature of the voyage on which I am about to despatch the bearer, Captain Grueber, with the steamer *Don Juan*.

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"I have embarked considerable capital in Queensland in the cultivation of cotton, and as so much depends on the rate of labour in the ultimate success of this important enterprise, I am endeavouring to try our natives from the immediate adjacent Islands, whose habits, although not strictly industrious, may be rendered most serviceable in the light work of the field labour in weeding and picking cotton as the seasons may require. Such being my views on the subject, I have sent this, my pioneer vessel, to enlist a supply, and will be much obliged if you will kindly assist us in this our worldly mission, and as I have told your worthy brotherhood, Messrs Inglis & Geddie, that I, with my cotton emigration (returning them every six or twelve months) will do more towards civilizing the natives in one year than you can possibly do in ten—they will see what civilization is and aim to follow it; and if you can supply me with a native teacher or reader, as they may be termed, it will very much hasten the object; at all events, if you cannot assist me in this particular, you may be able to point out to the poor unsuspecting natives that they have nothing to fear, as I will bind myself to return them within twelve months from the time they leave, and more likely in six months.

"If my scheme prospers, it is my intention to bring over the wives and families of these poor fellows, as a superior race to the ordinary coolie from India, about whom we hear so much; and for the light work of cotton picking they are well calculated.

"I send an interpreter, a man who says he can speak the language; this is very important to make the poor fellows understand.

"Trusting to your kind assistance,

"I remain, etc.,

"E. TOWNS."

There can be no doubt that the promoters of this Kanaka traffic aimed chiefly at obtaining cheap labour, but many of them thought that good might also accrue to the natives in the process. The interpreter referred to by Mr Towns in his letter was the notorious Ross Lewin, whose very name struck terror to the hearts of natives, and who was subsequently shot near the writer's home in Tanna.

The traffic, once begun, proved itself to be a very lucrative enterprise for both the recruiter and the planter, and so it grew to enormous proportions. Men in Queensland could not know the methods employed to gain recruits until the missionaries denounced the growing cruelty that marked its progress. Fraud and violence led to reprisals, and fearful ravages were made in the population of the islands. Once they reached Queensland, most of the Kanakas were treated well; some were even taught the Gospel and became earnest Christians. But the greater number learned only evil, and the death rate was dreadful. At last the Government was moved to action, and a Royal Commission was appointed in 1882 to inquire into the Kanaka traffic. Its report was issued in 1885, and the verdict was that the traffic must cease in 1890. That judgment was based on the facts revealed by such extracts as the following:—

Royal Com-
mission.

“Natives were seduced on board by false pretences; some were forcibly kidnapped; the nature of their engagements was never fully explained to them; they had no comprehension of the nature of the work they had to perform; they attached their marks to contracts which were deliberately misrepresented to them.”

“At Ferguson Island natives came out in canoes to trade with the *Hopeful*. Two of her boats were lowered, fully manned. The canoes turned shoreward, upon which chase was given. M'Neil followed a canoe



Photo, Beattie, Hobart

An Islet Shrine, Tendao

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with eight natives in it, and Williams another with six or seven in it. M'Neil was unable to overtake the one he was pursuing, so he stood up in his boat and fired at the canoe. . . . The steersman fell in the canoe dead; the ball also struck the man in front of him, who fell overboard and sank. The other occupants of the canoe leapt into the water, and M'Neil cut it with a tomahawk and directed his crew to pick up the natives who were swimming in the water. Four were so secured, and, to prevent their escape, placed under the thwarts of the boat. The other canoe was cut by Williams, and the natives as usual took to the sea. A rifle was fired, and one islander shot; five islanders and a small boy were picked up by the boat. One of the rescued islanders jumped overboard from the boat, whereupon Williams followed him with a large knife in his hand, and as the native was coming up on the reef, Williams cut the poor wretch's throat, and he sank into deep water. The boat then pulled up to the reef; Williams leapt into it and the two boats joined company. The little boy, who was no use as a recruit, was cast adrift on two cocoa-nuts, which were tied under his arms; the little fellow was seen to slip from the nuts, and was drowned in the surf. The canoe M'Neil had cut contained the dead body of the steersman. Williams cut the head off, and the mutilated remains were thrown overboard."

In spite of these horrible revelations there was a growing agitation for the renewal of the traffic, and the Government resolved that it should be revived in 1892, albeit with stringent regulations and safeguards. The missionaries vigorously opposed this proposed renewal, and Dr John G. Paton, who flung himself into the campaign with burning energy, wrote to the Premier of Queensland:—

"I do most earnestly plead with you, in the interests of humanity and for your own honour and the honour of Australia, not to renew this Polynesian Labour Traffic."

**Traffic
Renewed.**

But letters, pamphlets, interviews, and all other methods failed to stir up the heart and conscience of the Government, and once more the labour schooners set sail for the islands, returning with their holds packed with freights of human wretchedness. Strict regulations governed the traffic, and a Government Agent accompanied each ship; thus abuses became less frequent. But in 1901 the "White Australia" policy brought about a decree that the employment of black labour must cease, and the Kanakas were gradually deported back to the islands.

The one bright spot in this dark story is the earnestness with which the missionaries and Christian planters in Queensland sought to win the Kanakas for Christ. They were successful in many cases, and when the traffic ceased they followed them back to their island homes that they might help them to win their savage fellow-countrymen.

**Inter-Island
Recruiting.**

But though the labour traffic has ceased so far as Australia is concerned, it is still rampant in the Pacific, and is found in its worst forms in connection with French plantations and mines in the islands themselves.

Dr Lamb, in *Saints and Savages*, quotes from a white sailor who said, as they neared a landing on one of the islands, "I was round here last year, Sir, in a labour ship, and we pulled in just t'other side of those rocks at yon point to pick up some boys. There was a man and his girl—a young couple they seemed. She had a youngster who began yelling at the sight of the boat. 'Can't take that youngster,' the boss shouted. The woman said she wanted to come too. 'No, we can't ship that squalling little beast. Leave him with his auntie.' There was no auntie in sight, so the Kanaka, after taking a look around, caught the kiddie by the heels, swung her round like a rabbit, and dashed her head agin a tree. 'She was only a girl anyway,' he said, and slung her body into the scrub.

Then they both hopped into the boat and were shipped aboard."

A little over a year ago a French labour vessel sailed into a bay on the east coast of Santo, in the New Hebrides. Some natives came alongside in a canoe and were induced to go on board. Once on deck they were hustled into the hold and secured. One of them jumped overboard and swam for the shore, but before he had gone far he was shot dead. The missionary reported the case to the authorities, and the recruiter was charged with murder. There were several witnesses who saw the deed, but French law demanded that the body should be produced, and because this was impossible the charge was altered to one of common assault. The accused was convicted and sentenced to one year's imprisonment, but even this extraordinary sentence was remitted under the First Offenders' Act.

These cases afford us a glimpse into that unhappy world of unspeakable suffering in which thousands of our black brothers are living to-day. In their silent agony they turn in vain to Christian nations for help. They are doomed in order that citizens of great and rich countries may fatten on their misery. Those who plead for them are denounced by their oppressors. Not even the British flag, which floats beside that of France over the New Hebrides, can bring them much relief. It used to be our proud boast that all who lived beneath the Union Jack were free, but that is not true to-day. The symbol of freedom waves over slaves in the New Hebrides in spite of all that British officers can do. Indelible stains are being wrought into our flag, for we can never shake off the responsibility for what is done under the joint control of Great Britain and France. The best French elements in the New Hebrides are wholly opposed to this condition of affairs, and we quote from a

**Slavery
under British
and French
Flags.**

powerful article by M. Pierre Bernus in *La France d'Outre Mer* for March 1912.¹

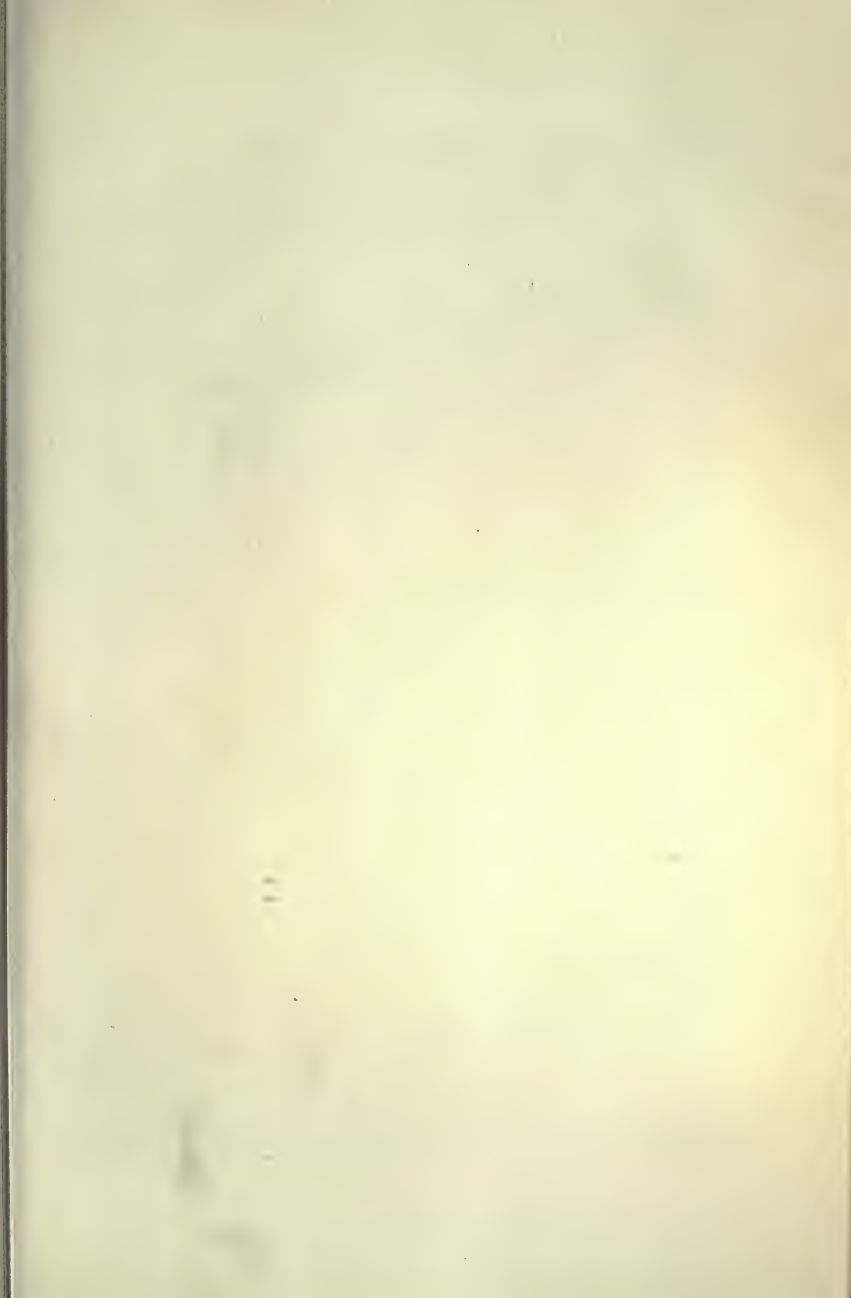
French Con-
demnation of
Joint Con-
trol.

"We must recognize that the joint rule of England and France is not working very satisfactorily. Faults have certainly been committed on both sides, and we must regret that the representatives of the two countries do not succeed in coming to an understanding in a way more conformable to the relation existing between the two Governments and the sentiments of friendship which animate them. I wish I could stop here. Unfortunately, I must give expression to a fact which I can assure you is not at all agreeable to affirm, viz., that, after studying the question attentively, I have reached the conviction that the responsibility for this state of things rests with certain of our settlers, and that to speak quite frankly, these men are in the way to ruin, little by little, our moral situation in the Archipelago, with the tacit complicity of our authorities.

"I am well aware that these settlers affirm that the whole evil is due to the terrible English missionaries, who are always criticising them, and whose designs are of a venomous nature. It is true that the missionaries attack some of their practices in regard to the natives with no little vigour, and quite fairly they have just addressed their complaints to the English Society for the Protection of Aborigines, which has resolved to inform its Government of them, and at the same time to appeal to French public opinion. This, at any rate, shows some confidence in our judgment.

"What strikes me in these complaints is that they show no sort of systematic hostility to French influence. Their authors declare that many French settlers are entirely in agreement with them, and they add that they are the first to recognize the merits of many of the French established

¹ Recent investigations (1914), have revealed even more fully the need of reform.





A San Cristoval Canoe

Reproduced by kind permission of the Melanesian Mission

Photo, Beattie, Hobart

in the islands, but they believe that they are only fulfilling their duty in protesting against the abuses and crimes of which the natives are victims, and to which no repression has come to put a stop.

“Confining myself to the essential points: (1) Most of the stipulations of the Agreement of 1906 are not applied. (This is not disputed by anyone.) (2) While the sale of alcohol is in principle prohibited, the population is being literally poisoned and condemned to rapid extinction. (The reporters of our Budget have made the same complaint.) (3) The natives have no safeguard before the Court, whose members do not even understand their language. In criminal cases there is no defence. (This is strictly true.) (4) The recruiting of native labour goes on in flagrant violation of the Convention of 1906 under abominable conditions. Slavery is, in fact, re-established.

“I propose to try to show, in a few words, under what conditions there is in the New Hebrides an actual *régime* of slavery. The great anxiety of the settlers is to recruit native labour. This becomes every day more difficult, for from a variety of causes the population is going down. It is very probable that if they offered the natives fair wages, and assured them of humane treatment, the settlers would get the labour that they need ; but the natives are treated like beasts of burden, and even this is too good a term, for beasts of burden are taken care of. Their work is overwhelming and their wages ridiculously small, often paid in kind, contrary to the terms of the regulations. Alas ! it has become nearly impossible to obtain voluntary labour, and so one of the most disgusting forms of slavery has been established in order to procure labourers. The settlers equip a boat and go from island to island ; sometimes by craft and sometimes by violence they seize the native men and women whom they want. This is what the English call

'kidnapping,' or, as we call it in good French, *la traite*. Women and young girls are forcibly taken away from their husbands or relatives, and often find themselves at the mercy of the savage crews of the ships before they are sent to the plantations. Cases of sheer violence are numerous, and are established by documents whose authority is beyond question.

"I will borrow two examples from the report of M. Viollette on the Colonial Budget of 1912 :—

"In December 1910, on the coast of Malekula, a recruiter induced a tribe to come on board, gave them food and drink, and then weighed anchor and took off his cargo. In June 1911, a recruiter engaged a woman, her husband, and another Kanaka. To escape him the three natives ran away. The recruiter promised a reward to anyone who should bring them back. The woman, on the point of being recaptured, drowned herself, and of the two men one was struck down with blows from a gun, and the other was taken and put in irons and loaded with blows.'

"In truth, the slave trade is re-established under most abominable conditions, and it is tolerated by the authorities, who look upon kidnapping as an offence of no importance. The settlers do not hesitate to ask that this shameful system should be in some way legalized. When taken to the plantations, the natives are there treated like slaves during the years of their pretended contract of engagement. They are detained by force, and are cruelly flogged if they try to escape. If a labourer succeeds in running away, his comrades are subjected to a long term of servitude. What difference is there between this and the slavery of old times?

"I would refer to a letter addressed to the Governor by a settler named Bonlerand, published in the last report of M. Viollette. The settler relates as an ordinary incident how, a boy having escaped, he had bound him for a whole

day, and he adds that he found out to his surprise that the hands and feet of this boy were an open wound. He strongly protests against an English missionary who accuses him of cruelty, and asks the Governor to take in hand his just plea, and to prosecute this troublesome missionary who had exceeded all his rights in discrediting him to the natives. The details of this letter should be read, for he says that they asked him to sell the boy, to which he agreed, on the conditions that another settler to whom the boy belonged consented to his sale. This letter quite frankly avows, as M. Viollette justly remarks, that the sale of natives is an ordinary transaction, or otherwise the writer would not have dared to use this term when writing to the Governor.

"The conclusion is pretty clear that, if the English missionaries have acquired with the natives a preponderating influence, the reason is that they showed themselves to be their only friends and their courageous defenders. Are we going to allow our flag to cover any longer a regime of slavery like that?"

The impact of the white race upon the black has brought many other evils in its train. On the one hand it has led to the shedding of much European blood—often quite innocent blood, as in the case of Captain Ferguson and many others. On the other, it has greatly increased the death-rate of the natives. It is quite possible that from such causes as war, infanticide, and indolence the islanders had commenced to die out before the white man came; but be that as it may, there is no doubt whatever that his coming has greatly accelerated this decrease. For one thing, the white man brought new diseases that swept through whole groups, and greatly diminished the population. In one island alone, some years ago, every child under two died from dysentery. During the writer's six years in Tanna many villages were practically wiped out by foreign

**Evil Results
of White
Impact.**

Death-Rate.

diseases. Dr Paton tells of a case in which measles were deliberately introduced by unscrupulous traders in order that the natives might be cleared off the land. Wherever settled government has come, with its quarantine regulations, this evil has been greatly reduced.

**Firearms
and
Ammunition.**

Then again war has become more dreadful since the white man introduced firearms and cartridges. Formerly, the best man all round was likely to win in combat, and so war proved an incentive to physical fitness and mental alertness. But the possession of a gun made the weediest man in the tribe as good as the best, and so physical training dropped out of vogue. Also the wars became more deadly. It is hard to realize that men of our race could sink so low as to make money out of the war instinct of savages. But certain men will do anything for greed of gold, as all who dwell in the Pacific very soon discover, to their utter shame and sorrow.

Intoxicants.

But perhaps the most fatal thing about this impact is the selling of intoxicants to these unhappy islanders. European traders have lined their pockets with ill-gotten gain from this source. It is the price of blood. All kinds of evil have resulted from it, and thousands of natives have perished in consequence. Here again one marvels that white men can become so brutish.

**Kanaka
Traffic and
Depopulation.**

All these, and many other evils have been closely associated with the island end of the Kanaka labour traffic, as well as with the trade and commerce of the Pacific generally. Undoubtedly, individual planters have done all they could for the comfort of their Kanakas, and many of the latter who became Christians in Queensland returned to help the missionaries in their work. But even this positive good does not outweigh the depopulation of the islands, and the introduction of so much evil. Besides, many learned only evil and came back as savage as they left





Photo, Dr George Brown

A Group of Labour "Boys" from Malaita, Solomon Islands

and far more dangerous. One of the incurable evils connected with this traffic is the fact that it drains the islands of their best young life. This is especially felt in islands where no complaint can be made concerning the treatment received by recruits on the plantations. In many cases the young men, who ought to settle down as married men on their own land, are only too eager to get back to the plantations after a brief visit to their native island. This leads, as in Erromanga, to increase of immorality and the retardation of social progress. This is one of the most serious aspects of the problem created by the labour traffic, even when kindness has been substituted for cruelty by the recruiters and planters, both French and British.

Only those who live there can know the bitterness and sorrow left behind by one of the labour vessels. Old men and boys, left alone to guard their villages, fall an easy prey to their enemies, and often the Kanakas return in after years to find their villages gone, with only charred stumps in a tangle of scrub to mark the place where they once stood. On making inquiries they find that father, mother, wife, and children have been killed, and frequently they are so disheartened that they ship as recruits by the next labour vessel that calls—perhaps a recruiter for Noumea.

It is with a deep sigh of relief that one turns to the other side of the white man's impact, and notes the good that he has brought with him to these backward races. We have already seen that indolence is one of the supreme hindrances to the persistence of the native races. By providing an incentive to industry, the white man has brought a new current of life into the sluggish veins of the black man. As the latter learns the superiority of iron tools to stone axes, and of boats to canoes, he works hard at making copra and growing maize that he may

**Good Results
of White
Impact.**

**Incentive to
Industry.**

obtain them. This gives him a motive power by which to overcome his innate tendency to indolence, and in this lies his only hope of endurance as a race.

**Value of
Land.**

The white man has also taught the black man the value of his land, and the possibilities that lie wrapped up in it. This widens the area of cultivation, which means more work, more comfort, and more healthful conditions of life. In this way the black man grows in self-respect and self-reliance, and this also makes for permanence as a race.

New Ideas.

Moving about in boats and vessels brings new currents of thought into the stagnant waters of their hitherto isolated life, and so their mental outlook is widened. This contact with men of other lands, combined with the teaching of the missionaries, has in it all the elements of a great renaissance for the island races.

**Settled
Government.**

In many groups, as in Fiji, Tonga, Samoa, the Solomons, New Guinea, etc., the white man has brought with him a settled government, more or less paternal in its attitude to the natives. War is being put down, head-hunting abolished, and peaceful development made possible through the strong arm of the law, which curbs abuses, both European and native. Such has been the case in British and German Protectorates, although we cannot yet say as much concerning our French neighbours. Men like Sir William M'Gregor, the Hon. John Douglas, Sir George Le Hunte, and many others, have done wonders in saving these islanders from doom, and their splendid service must be cordially acknowledged in any estimate of the white man's influence in the Pacific.

**Christian
Traders.**

Besides these great governors, there are many men whose lives have been a savour of life to those dying people. While pursuing their avocation as traders, planters,

and sailors, they have shown the spirit of Jesus in all their dealings, and made the name of the white man revered and loved. Such a man was Robert Louis Stevenson, who felt so keenly the wrongs his fellow-countrymen inflicted upon the natives that he wrote:—

“The missionary is hampered, he is restricted, he is negated by the attitude of his fellow-whites, his fellow-countrymen, his fellow-Christians in the same island.”

In contrast with such men, Stevenson was so gentle and so winsome that the natives loved him with no common love, and Mr Burton tells that, “Since he died, the chiefs of the district have forbidden the use of fire-arms on the hillside, that the birds may sing undisturbed the songs he so loved in life.” Surely such an act reveals the true greatness of these island people and intensifies our sense of the great wrong we have done them.

Can we look back upon the record of our impact upon the black man without a blush of shame? We have done them much good, but more evil. Here and there we have raised individuals and tribes and given them new ideals of life, but on the whole we have accelerated their pace along the road that leads to race extinction. If it is true that we who are strong ought to bear the burden of the weak, then we have a terrible past to atone for, and a great work before us which we have hardly begun to touch as yet. Surely this is a national duty, the white man's burden and the white man's privilege. By their helplessness, by the wrongs we have done them, and by the mission God has entrusted to us, these island races claim our help.

**The Appeal
of the Im-
pact.**

SOME TOPICS FOR DISCUSSION

Whether the effects of the early non-Christian impact have inevitably determined the spirit and relationship of the white man and the black, at home and abroad, to-day.

Whether the islanders are, on the whole, better or worse off for their contact with the non-missionary white man.

The place of simple citizenship in the home lands in relation to the problems stated in this chapter.

CHAPTER III

THE COMING OF THE MISSIONARY

THE MISSION TO TAHITI

JOHN WILLIAMS—

His Missionary Journeys

Discovery of Rarotonga

Building of *Messenger of Peace*

Founding of Mission in Samoa

Visit to England

Martyrdom in Erromanga

THE STORY OF ERROMANGA TOLD BY A NATIVE

THE MELANESIAN MISSION—

Martyrdom of Bishop Patteson

JAMES CHALMERS—

Martyrdom in New Guinea

JOHN HUNT and JAMES CALVERT

THE narratives of Captain Cook aroused an extraordinary interest in the South Seas, and the newly formed London Missionary Society decided to make these islands their first field of missionary operation. An expedition was fitted out in 1796 and set sail in the *Duff* under Captain Wilson. After a long and perilous voyage they reached Tahiti on March 5th in the following year, and were received in a friendly manner by Pomare and his chiefs. It was a Sunday morning, and on the deck of their little ship they held the first service in the South Seas.

Although this is commonly regarded as the beginning of South Sea Island missions, it was not absolutely the first

**Mission to
Tahiti.**

**Roman
Catholic
Beginning.**

attempt to introduce the Gospel into Tahiti. This honour belongs to the Roman Catholics, for in 1772 two ships arrived from Peru and took two natives back with them. After being baptized they returned to their native island accompanied by two priests. In 1775 the Spanish missionaries abandoned Tahiti, taking two more natives with them. The only trace they left behind them was a house with a cross standing in front of it bearing the words, *Christus Vincet et Carolus III. Imperat* 1774. Speaking of this deserted mission, Captain Cook said, "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice, and without such inducements I may pronounce that it will never be undertaken." The great sailor little knew the constraining power of the love of Christ.

**The Tahiti
Enterprise.**

The new beginning in 1797 was made by a mission party numbering thirty souls. Eighteen decided to remain in Tahiti, ten went on to Tongatabu, and one settled in the Marquesas. Pomare handed over to the missionaries a large house which he had built for Captain Bligh in Matavai Bay, and the preliminary intercourse was carried on through two sailors who had been some years on the island. For a time it looked as if everything would go well, and glowing reports were sent back by Captain Wilson to the home land. Fresh enthusiasm was created by these accounts, and a second expedition was fitted out which set sail in high hope; but all these hopes were dashed to the ground by the capture of the *Duff* by the French.

Meanwhile the missionary party suffered terrible hardships on Tahiti. Indeed, so great was the strain that eleven of the party escaped to New South Wales, leaving only seven behind to face the thing out. Included in that noble seven was Mrs Eyre, who refused to leave the post

of danger, even although she was the only white woman remaining.

But still worse disasters overwhelmed the little band of workers, and in 1809 there was a second withdrawal, leaving only Nott and Hayward in the field. Most of the missionaries soon afterwards returned to their posts, however, and the work began to tell.

Meanwhile the workers in Tongatabu had a most trying **Tonga.** time of peril and privation. Three of them were martyred, and the rest finally escaped in a vessel. It looked as if the attempts to evangelize the islands were doomed to absolute failure.

The good seed had been sown, however, during the long night of toil, and the day began to dawn with the decision of Pomare to become a Christian. This was in 1812, and by 1815 idolatry was completely overthrown in Tahiti. The king desired to be baptized, but the missionaries kept him waiting yet four years longer to make sure of his conversion. In 1819 the king built a huge church, called the Royal Mission Chapel. It was opened on Tuesday, the 11th of May, and sermons were preached simultaneously to three huge congregations gathered within the same building. The following day the first anniversary of the Tahitian Auxiliary of the London Missionary Society was celebrated, and the day after that the king proclaimed the new laws of his kingdom.

On the Sunday another great congregation gathered in the church to witness the baptism of the king. This was the turning-point in the history of the mission. The natives of Tahiti and the surrounding islands rapidly became Christian, and the work gradually spread to more distant groups.

An event of almost immeasurable importance was the **John** coming of John Williams to the South Seas. He was **Williams.**

a man of indomitable will, burning energy, and marvellous resourcefulness. He arrived in Eimeo in 1817, and was appointed to Raiatea, which was the stronghold of Polynesian heathenism. Its soil was saturated with the blood of human sacrifices. In 1816 Pomare, Mr Wilson, and some Tahitians had been driven out of their course while on a voyage, and had taken refuge in Raiatea. They spent three months there, and the result was that the king and many of his people accepted Christianity. They formed a Missionary Society, adopted a code of laws which was proclaimed by the king, and began to build family homes instead of large ones inhabited by thirty or forty people.

**Missionary
Expansion.
Rurutu.**

John Williams was too great a pioneer to be confined within the bounds of a single reef. He longed to carry the Gospel to every island in the Pacific. His first opportunity in this direction came when a canoe-load of natives from Rurutu were carried away from their island and finally reached Raiatea. About four months later a vessel called, and the captain agreed to take the natives back. Mr Williams sent two teachers with them, Mahamene and Puna, and almost immediately the whole island gave up idolatry and accepted the new faith. The arrival of a boat with the discarded idols of Rurutu greatly stimulated the faith and zeal of the Raiatea Christians. It also added fuel to the fire that burned in the heart of John Williams, and he longed more ardently than ever to carry the Gospel further afield.

Aitutaki.

The next opportunity came in an unexpected way. A breakdown in health compelled Mr and Mrs Williams to seek rest and change in Sydney. The captain of the trading vessel by which they sailed very kindly went out of his course in order to enable John Williams to settle two teachers at Aitutaki in the Hervey group. These brave teachers were Papeiha and Vahapata, whom the church at

Raiatea had chosen as their representatives. The people looked very fierce and savage, but Tamatoa, the chief, received the teachers with great joy and rubbing of noses. He also told Mr Williams of an island called Rarotonga, which had remained undiscovered as yet.

In Sydney Mr Williams bought a vessel called *The Endeavour*, to be the property of the chiefs, and to be used for trading and mission purposes. He also wrote urgently to the directors of the London Missionary Society to send out a ship and endorse his policy of wide extension. His plans regarding trade were frustrated by the duty which New South Wales put on tobacco, and his immediate plans for extension were blocked by the directors. The following letter quoted by Mr Lovett¹ reveals the statesmanlike plans that Williams sought to work out:—

“It is our duty to visit surrounding islands. You have fourteen or fifteen missionaries in these islands, missionaries enough to convert all the islands in the South Seas, and every island within a thousand miles of us ought now to be under our instruction. . . . A missionary was never designed by Jesus to get a congregation of a hundred or two natives and sit down at his ease as contented as if every sinner were converted, while thousands around him, and a few miles from him, are eating each other’s flesh, and drinking each other’s blood with a savage delight, living and dying without the knowledge of that Gospel by which life and immortality are brought to light. Upon this subject it is our full determination to have some decided conversation with the deputation. For my own part I cannot content myself within the narrow limits of a single reef, and if means are not afforded, a continent to me would be infinitely preferable, for there, if you cannot ride, you can walk ; but to these isolated islands a ship must carry you.”

¹ *History of the London Missionary Society*, vol. i. p. 256.

In 1823 John Williams set out on another missionary voyage in *The Endeavour*. He was accompanied by six native teachers, who had been chosen and solemnly set apart as missionary pioneers. Calling at Aitutaki, they found that the whole island had become Christian under the faithful preaching of Papeiha and Vahapata. Papeiha accompanied Mr Williams in his search for Rarotonga, and when they reached Mangaia the natives were so fierce and threatening that a landing was deemed unsafe. Papeiha could not bear the thought of leaving them without the Gospel, and so he plunged into the sea and swam ashore. The savages listened to what he had to say, and then agreed to receive teachers. As soon as the teachers landed, however, they were robbed and roughly handled, and Papeiha's life was attempted, but Williams finally rescued them.

**Discovery of
Rarotonga.**

The search for Rarotonga proved a difficult and hazardous enterprise, and Williams vividly describes its discovery:—

“Our provisions were nearly expended, and our patience all but exhausted, when early in the morning of the day on which we discovered the island the captain came to me and said, ‘We must give up the search, sir, or we shall all be starved.’ I replied that we would continue our search till eight o’clock, and if we did not succeed by that time we would return home. This was an hour of great anxiety; hope and fear agitated my mind. I had sent a native to the top of the mast four times, and he was now ascending for the fifth; and when we were within half an hour of relinquishing our object, the clouds which enveloped its towering heights having been chased away by the heat of the ascending sun, he relieved us from our anxiety by shouting—*Teie, teie, tana, fenua nei!* “Here, here is the land we have been seeking.”

Mr Williams had on board some Rarotongans who had Papeiha. been living in Aitutaki. These natives formed a bond of union, and teachers were landed, but during the night they were in such deadly peril that it was deemed unsafe to effect a settlement. Papeiha would not allow Rarotonga to be abandoned, however, and so he landed alone with nothing but his New Testament and some books. He was befriended by the Rarotongan converts from Aitutaki and aided by Tiberio, who joined him four months later. Within twelve months Rarotonga gave up idolatry.

In 1827 Williams left Raiatea in charge of Tuahine, one of the first Tahitian converts, and sailed away to Rarotonga, to strengthen the work there. Waiting month after month in vain for a chance to get back, he resolved to build a vessel of his own. He had no special knowledge of ship-building, and he had the most primitive of tools; yet he set to work with a courage and a resourcefulness that have rarely been equalled. In about three months he completed the building of a vessel of over sixty tons, and he named her the *Messenger of Peace*. It was a remarkable feat, which only John Williams would have even attempted, and his description of how he did it is well worth recording:—

The
"Messenger
of Peace."

"I have built a little vessel of between sixty and seventy tons for missionary purposes. She was not four months in hand from the time we cut the keel till she was in the water. I had everything to make—my bellows, forge, lathe and all the iron work—out of old axes, iron hoops, etc.; but I cannot enlarge on my numerous manœuvres to overcome difficulties, though they would be interesting to you, no doubt. Suffice to say, she is finished. Of course, the natives did all the heavier part of the work, such as felling the timber, dragging it from the bush, splitting, adzing, etc., etc. Being without a saw, we split the trees in half with wedges, and then adzed them down with small

hatchets, which they tied to a crooked piece of wood as a handle, and used as a substitute for an adze."

In this wonderful vessel Williams made several long and adventurous voyages.

Samoa.

In 1830 he visited Niué, or Savage Island, but was unable to settle teachers there. Sailing to Tongatabu, he found the Wesleyans already at work and meeting with great success.

Samoa was the next group visited, and Williams believed that this was the most important work he had been privileged to do. He brought with him a Samoan chief, who had been abroad, and this gave him a point of contact with the people. They showed great friendliness, and he was able to land eight teachers on the large island of Savaii. This little settlement of eight men, five women and ten children was fraught with great issues for the winning of the Pacific, and it was with a sense of great thankfulness to God that Williams turned his prow homewards.

Visit to England.

In 1834 John Williams visited England after seventeen strenuous years in the South Seas. He pleaded eloquently for a new vessel, and the story of what he had accomplished in the little *Messenger of Peace* so moved the home Church that they provided him with a new vessel of 200 tons called the *Camden*. He was also able to send out six new missionaries within a year of his landing.

Return to Pacific.

After doing much to arouse fresh interest in the Pacific, John Williams sailed on his return voyage in 1838, with seven new workers. The *Camden* reached Tutuila, Samoa, in eight months, and then on the 17th January, 1839, he set out on his last great voyage. He visited the Hervey group and Tahiti, and then called at Rarotonga. Here four men volunteered as teachers. Being warned of the extreme danger of the undertaking,

they said, "Content, it is the cause of God. He will shield us from harm. If not, we cannot die in a work more glorious." On and on this great mariner of Christ sailed, till once again the green hills of Samoa grew out of the ocean before him. It was men he was seeking, men who were prepared to die for Christ, and thirty volunteered. He made a careful selection, and only twelve were chosen, to the keen disappointment of the others.

The 5th November saw the *Camden* under sail again **Rotorua.** with Messrs Williams, Harris and Cunningham on board. As they drew near the New Hebrides, after leaving two teachers on Rotorua, a solemn sense of approaching trouble seemed to fill the mind of the great missionary. The following entry in his diary shows how prayerfully he looked forward to the attempt, and how important he considered it:—

"This evening we are to have a special prayer meeting. Oh, how much depends upon the efforts of to-morrow! Will the savages receive us or not? . . . I am all anxiety, but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event with God. . . . The approaching week is to me the most important in my life."

On the 19th, after visiting Fotuna and Tanna, the *Camden* **Martyrdom in Erromanga.** sailed into Dillon's Bay. They did not know that a party of sandalwood traders had been there before them and committed an outrage upon the people, so they went ashore quite freely and Williams and Harris strolled along the shore. Suddenly the natives attacked them. Harris was struck down on the beach, and Williams was attacked as he plunged into the sea. The fearful tragedy was enacted in full view of the horrified boat's crew, who were too far away to reach them in time. As they drew near to recover the bodies, the savages anticipated their purpose, and

dragged the two martyred missionaries into the bush. No one will ever know just what was done after that, but it is believed that both bodies were eaten by the savages.

The Blame.

A thrill of horror ran through Christendom as the terrible news became known, yet it was a noble ending to a great and heroic life. And who will blame the Erromangans? They were simply carrying out their law of revenge, and it was the best they knew. Does not the blame lie rather upon those who outraged the natives for the sake of gold? The death of Williams and Harris was the bitter fruit of the white man's sin. Erromangan soil was stained with martyr blood again and yet again before the Cross had won the field.

**A Native
tells the
Story of
Erromanga.**

When a boy, the writer sat one day upon a rock by the seashore. A Latin grammar lay open before him, but it was not of its rules that he was thinking. His eyes were fixed on the blue hills of Erromanga, which rose out of the sea thirty miles to the north, and he was listening intently to the words of an Erromangan native who sat on the rock beside him.

"When I was a boy my father told me about two white men whom our people had killed, not knowing that they were friends. Then Misi Gordon came with his wife, and he built his house on the hill above the river. He taught us boys to sing and to read, and we learned to love them as our father and mother. But the strong winds came, and the great sickness followed, and our people blamed the Misi. One day some wild men came down from the hills behind and pretended that they wanted medicine. They found Misi Gordon cutting wood not far from the house. Before we could discover their purpose, they cut him down with their axes, and he lay dead upon the ground. Then they ran up to the house, and with their axes they struck at Mrs Gordon till she too lay dead upon the floor. Alas!

for our mother and father. We rescued their bodies, and Manoe prayed as we buried them. Then we fled to the caves and to the mountains, and the land of Erromanga was indeed dark. But the ship came again, and a missionary came ashore. It was Misi Gordon's brother, and oh, how our hearts leapt for joy to see him. He built his home in another place, and he became our father and our teacher, but alas! one day as he sat in his study revising the Book of Acts, which his brother had turned into our language, two natives came behind and struck him that he died. Our hearts were very, very sore, and once more the darkness was very great in the land of Erromanga. But still the ship came again, and Misi M'Nair and his wife came to be our missionaries. We loved them too, but the fever laid hold of them and they became very ill. Their medicine was finished, and the ship did not come. Every morning Misi climbed the hill to look for the vessel, but no sail appeared. At last it came, but Misi had gone to be with Jesus, and our dear Misi's wife was taken from us in the ship. Again it was dark in Erromanga, but we prayed to God and the vessel came again, and behold, a new Misi came with his wife to live among us. The danger was very great, but they were willing to die for us.

"Once when their little child died, they had to steal out in the darkness to bury it. We sang no hymn, and we prayed in our hearts without speaking the words, for the dark people were watching to kill them. Another day the heathen heard that the worshipping people were far away from the Misi's house cutting wood to build a church. Quickly the word went round, 'Come, let us kill the Misi and his family before their friends come back.' And there was fierce joy in their dark hearts as they gathered with their clubs and spears and battle-axes. Yomat and a boy were the only people left with the Misi, and Yomat sent the

boy to run with the news to the worshipping people, and then went into the house to be with Misi. He heard the Misi's wife say to her husband, 'Oh, do you think they will touch our sleeping darlings?' and he answered, 'Misi, they will have to cut to pieces this body of mine before they reach you and your sleeping children.' Yomat stood at the door to watch, but the worshipping people came first, and the people of darkness were too late. When they saw the friends of the Misi standing all round his house they were afraid, and went away.

"Now the darkness is gone from Erromanga, the light is shining brightly, and all the people are worshippers of Jesus. Some of them have gone out to tell the glad news in other lands that are still dark, and our hearts are glad because of Jesus and His great love!"

It was a thrilling story, and in the heart of the boy who listened the missionary purpose was born as the tale was told. A few months later he stood beside the Erromangan river on whose banks martyrs had poured out their lives for Christ, and watched a long line of black figures wending their way down the mountain track at the head of the valley. They were men and women who had come from right across the island to meet with those who were once their foes around the Communion Table of their common Saviour. The blood of the martyrs is still the seed of the Church!

**Melanesian
Mission.**

Bishop Selwyn and his successors in Melanesia were men of like spirit with John Williams. They started from the western islands as the earlier pioneers had done from the eastern. Selwyn had already made some attempts to reach the groups nearest his diocese of New Zealand when he visited England in 1841 to appeal for more workers. He sought to give permanence to his efforts by means of St John's College, Auckland, which he intended to be a place where young men gathered from the outlying islands might



Photo, Beattie, Holart

Mission Station, Lolowai Bay, New Hebrides (the Scene of a Martyrdom)

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pass through a short period of instruction before being sent back as teachers. Patteson went out as his colleague in this work in 1855, and this enabled them to push out yet further among the islands. In 1861 Patteson was consecrated Bishop of Melanesia, and ultimately he transferred the training centre to Norfolk Island. They made many an adventurous voyage in the little *Southern Cross* through the New Hebrides, Banks, Santa Cruz, and Solomon Islands, picking up young lads to be trained as teachers and returning others whose training was finished to work among their friends. Their idea was to get boys right away from their evil surroundings, give them a thorough training and equipment at their college, and then take them back as missionaries to their own people. It was a great and statesmanlike plan, but there were serious problems to be faced in working it out. For one thing, so many of those lads sickened and died away from their homes and friends that they were often at their wits' end to know what to do. Then, again, the work on the islands suffered through lack of a missionary family to live in the midst of the people and teach them by example as well as by precept. The health difficulty was largely overcome by the removal of the college and headquarters to Norfolk Island, and the other problem was partially solved by more frequent and lengthened residence on the part of the missionaries.

It was dangerous work, and history has no braver records than those of the pioneer missionaries of the Cross in the South Seas. Their greatest peril was from the evil deeds of their own countrymen, who had been before them at various places. But the savage could never be won without constant risk of life, and men were always found who did not count their lives dear unto themselves. It was when they saw their companions fall that these men felt the iron enter their souls. This was the case with Bishop

Bishop
Patteson.

Patteson when he landed at Santa Cruz in 1864, and saw three of his fellow-workers pierced by the arrows of the savages. Mrs Armstrong vividly describes the scene :—

“A successful landing was accomplished at two places ; at the third there was a great crowd. The Bishop waded over the partially uncovered broad reef, and went into a house, where he sat down for some time, after which he returned through the crowd to his boat. Some of the men swimming held fast to the boat, and the Bishop had some difficulty in detaching their hands. There were crowds, some three or four hundred men, on the reef ; and when the boat had got away some fifteen yards they began to shoot at it. He held the unshipped rudder up, hoping that as the boat was end on he might be able to shield it from any arrows that came straight ; but the reef and sea were full of wild dark men, the long arrows whizzing through the air like a storm, through which the four brave lads steadfastly pulled. A moment the Bishop turned round and just saved the boat from grounding in a small bay ; but alas, that moment showed him Pierce lying across the thwarts, the long shaft of an arrow in his chest, and Edwin Nobbs with another, as it seemed, in his left eye, while around and about they flew from all quarters. Suddenly Fisher Young, who was pulling stroke oar, gave a faint scream. He was shot through the left wrist ; but not a word was spoken beyond the Bishop’s own, ‘Pull ! port oars, pull on steadily.’ In about twenty minutes they had reached the vessel, the canoes chasing them all the way, but they paddled quickly off on seeing the wounded. They dreaded the vengeance which would have been a duty among themselves.”

In spite of all that the Bishop could do, both Fisher and Edwin suffered terribly and then died of tetanus. When Fisher knew that he was dying he said, “Tell my father

that I was in the path of duty. He will be so glad. Poor Santa Cruz people!"

Seven years later Bishop Patteson again visited the Santa Cruz group and landed upon the island of Nukapu alone, while his boat waited outside the reef. "He went up the beach and entered a native club-house. Mats were strewn on the floor, a fresh one always being spread for a guest. On one of these the Bishop lay back, tired doubtless with the fierce heat of the mid-day sun which had poured on him as he crossed the reef. He closed his eyes as he did so; and surely, knowing the one burning desire of his life, one can guess at something of the earnestness of the prayer over which they so closed, his prayer for those for whom his hopes, so long and so often deferred, seemed now on the brink of fulfilment. And then, as he rose up, a man from behind smote him with all his might with the *lignum vitæ* mallet which they used for beating out their bark cloth, shattering the right side of the skull with the blow. He never moved again, and his lips retained the sweet sad smile which they habitually wore, undisturbed by the passage through death to life, so instantaneous and painless must it have been.

**The Martyr-
dom of
Bishop
Patteson.**

"The Bishop's life had been taken in revenge for five men who had been carried off from Nukapu to Fiji, where, doubtless, they were supposed to have been killed. There had been a great discussion beforehand as to whether he should be slain or not, and the women had tried in vain to save him. Five wounds were on the body, two evidently made after death, and the women who tended his body stripped it of all save his shoes, and wrapped it in a native mat, laying on the breast a palm branch¹ with five knots made in it, evidently conveying the same meaning as the wounds inflicted by the men. Then they

¹ Still preserved at S.P.G. House in London.

floated it out into the lagoon, whence it was recovered by the mission boat."

They buried their beloved leader in the deep. Mr Atkins had been wounded by the natives and a few days later died of tetanus. The following day Stephen, another victim of the attack, also passed away to join the martyr throng, and the patient quietness and even joy of his passing made a profound impression on his own people.

Into the brief fifteen years of his missionary life Bishop Patteson crowded an extraordinary variety of experiences and achievements. At Eton and Oxford he had been an athlete of renown, and his old enthusiasms found vent both in his approach to the dark dwellers in his scattered diocese and in his way of working among them. Not seldom the episcopal advent to a freshly reached island took the form of a header from the boat, while he loved nothing more than to teach his boys to play cricket. He was a gifted linguist, and acquired new dialects with very great rapidity, which, with his evangelical fervour, made him a very powerful and persuasive preacher to the wild tribes that he encountered. At the same time, he devoted much labour and skill to the work of translating portions of the Bible into various tongues. He was not content merely to open up work upon an island, but returned again and yet again, as in the case of Santa Cruz, to the untouched and barbarous portions of it. He was an example of fearless daring combined with dogged persistence.

James
Chalmers.

James Chalmers was another heroic figure, one of the very greatest among the pioneers. After serving his apprenticeship on Rarotonga he began his great life-work in New Guinea with his equally distinguished missionary colleague, W. G. Lawes. Chalmers was ever searching out new tribes and establishing friendly relations. Many



Photo, Beattie, Hobart

Sister of the Man who murdered Bishop Patteson, standing by the Memorial Cross

Reproduced by kind permission of the Melanesian Mission



a time he was face to face with death, but he never flinched from the path of duty. The following incident helps us to realize the dangers that beset him and the spirit in which he met them:—

“I heard a noise, and on turning round saw our house surrounded by an armed, ugly-looking mob of painted savages. I signed to the captain not to send ashore, and I rushed up and got through the cordon and upon the platform in front of where we slept. The excitement was intense. The men were demanding tomahawks, knives, hoop iron, beads, and by signs gave us to understand that if we did not get them, then they would murder us. I felt vexed, since we had been particularly careful to avoid trouble, and had given no occasion for offence.

“One evil-looking fellow, wearing a human jawbone and carrying a heavy stone club, rushed toward me as if to strike. Through his paint I recognized the man of the canoe when we first came in the boat. Looking him steadily in the face, our eyes met, and I demanded in loud angry tones what he wanted. He said, tomahawks, knives, iron, beads, and that if these were not given they were going to kill us. ‘You may kill us, but never a thing will you get from us.’ Some of the teachers suggested it would be better to let them have a few things than for us to be murdered. I replied, ‘Can’t you see, if we give to these men, other parties from all round will come and make demands, and the end will be that we shall all be murdered? No. Let them do it now and be done with it.’ I was in quite a don’t-care mood. Kirikeu then approached, and advised me to give a small present, as those who were troubling us were people from the other side of the island, and our friends at Suau could not do much for us against them. Again I replied, ‘No, my

friend, never to people carrying arms do I give a present. All the time we have been here we have never carried arms and I have dwelt among you as friends.' . . . The next morning we resumed the work as if nothing had happened. We were getting the wall plates on, when Kirikeu came, accompanied by a very decent-looking native, and saying, 'This is the chief of yesterday, and he is sorry for what took place.' I liked the look of the man, and tried to explain to him his error, and now that he was unarmed and clean, we were glad to make friends with him, and I went over to the house, taking him with me, and there gave him a present."

**Martyrdom
of Chalmers.**

The public had become so accustomed to Chalmers' hair-breadth escapes that the news that he had been murdered on Goaribari Island seemed absolutely incredible. But it was only too true. At five o'clock one morning Chalmers and young Tomkins, accompanied by a native crew, went ashore, and when they rounded the point it was the last ever seen of them by their fellow-voyagers. What happened no one will ever fully know, but the natives say that the two missionaries—the war-scarred veteran and his young colleague—were struck down together in the native house which they had entered. Their heads were cut off and their bodies cooked and eaten. Their native companions perished with them, laying down their lives, all of them, for Christ and New Guinea.

Dr Lawes received the terrible news abroad, and thus referred to the savage deed:—

"Thank God there is still a heroism which is not of the battlefield.

"Chalmers and Tomkins must be avenged, not by fire and the sword, not by burning down of homesteads and the destruction of plantations, but, as the sainted Chalmers would have it, by sending the army of Christian workers to

win the tribes for Christ, and make it for ever impossible that such deeds should be perpetrated on their shores. The achievements of the past century are as nothing to the triumphs awaiting us in the future, if we have faith enough."

The patience and heroism of the pioneers did not fail to bear fruit in due season. Thus, the Christian conquest of Tonga was effected, after some years of discouragement, through the conversion of a powerful chief, who ultimately became sovereign of the whole of the Friendly Islands. From Tonga, the Wesleyan Mis-
sions, powerfully backed by the king and people of Tonga, reached Fiji, where cannibalism and cruelty exceeded anything known on the other islands. Here the conquest proved a far harder task than in the Friendly Islands, and the names of John Hunt and James Calvert stand high on the list of South Sea heroes. Years of steady work seemed to make little impression. The gigantic king, Thakombau, did all in his power to hinder the conversion of the Fijians. "I hate your Christianity," he cried. "Do you think you can ever keep us from wars and from eating men? Never!" When a chief tremblingly reported his intention of becoming a Christian, the king sent back word that on the day he received baptism he should be killed and eaten! But the steady perseverance of the missionaries, coupled with their heroic self-sacrifice for the good of the people, was making an impression even on Thakombau; his barbarity was gradually checked and his "hands tied," as he complained, by the spell of Christianity. The death of Hunt made a deep impression upon him, for the missionary's saintly life had influenced even his dark heart. Still he resisted; but he was beginning to waver. "I *hate* your Christianity!" he said; "but I know that it is true, and we shall become Christians." In 1854 he summoned his people by sounding the great

James
Calvert and
John Hunt.

death drum, and announced his decision to yield himself. Three years later he was baptized. When Calvert finally left Fiji in 1886 there was not an avowed heathen left, and there were 1322 churches, 1824 schools, and 104,500 attendants at public worship.

**The Appeal
of the
Pioneers.**

These are but brief glimpses into the wonderful story of the early pioneers. It is hoped that they will suffice to send those who read them to a closer study of the history of pioneer work in the Pacific and a more adequate acquaintance with the facts of lives which can here be only barely touched. Those men were the pathfinders who prepared the way for the coming of Christ's army of conquest. In most cases they found the doors locked and barred, but in one group they found the way made ready for them in a most remarkable way. That was in Hawaii, where the American missionaries who arrived in 1820 found that the king had abolished idolatry only a few months before, partly because of the fearful burdens it entailed, and partly because of news that had filtered through as to the wonderful happenings on Tahiti. Gradually from east to west they opened up group after group, until now the Pacific lies open to the Church.

“Lift up your heads, ye gates of brass,
Ye bars of iron, yield
And let the King of Glory pass :
The Cross is in the field.”

SOME TOPICS FOR DISCUSSION

The great factors in the missionary motive illustrated in common by the lives of Williams, Selwyn, Patteson, and Chalmers.

Whether circumstances made possible in the days of these pioneers a heroism not to be expected now.

Comparison of the characteristics of the South Seas pioneers with those of pioneers in other fields, such as Africa.





The Bishop of Carpentaria

Photo, S.P.G.

CHAPTER IV

THE MISSIONARY AT WORK

PREJUDICE DUE TO LACK OF KNOWLEDGE

INITIAL DIFFICULTIES

BUILDING UP A NATIVE CHURCH—

Preaching and Teaching

Training Native Workers

Medical Work, Opening up new Villages

Making Peace among Savages

TYPICAL EXPERIENCES FROM DR BROWN'S LIFE

THE NOBLE LIVES OF WOMEN MISSIONARIES—

Mrs Calvert and Mrs Lyth

MUCH of the indifference with which so many people regard Foreign Missions is due to ignorance of the conditions under which non-Christian races live. In the same way, most of the prejudice against missionaries is due entirely to lack of personal contact with their work. Mrs Isabella Bird Bishop says that formerly she would go three days' journey out of her course in order to avoid a mission station, and yet, when she came to know the missionary and his work better, she became a warm advocate of missions. R. L. Stevenson writes: "I had a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was first reduced, and then at last annihilated. Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

Prejudice
due to
Ignorance.

In the first chapter we tried to discover the actual

conditions of life among the heathen in the Pacific, and in this one we shall try to get an intimate view of the missionary as he goes about his daily work, meeting his special difficulties, facing his special trials, and leading degraded savages to accept Jesus Christ as their Lord and Saviour.

**Difficulty of
Transit.**

The first difficulty that a missionary met in the early days was that of getting to his field of labour. Very often Sydney or Auckland was the nearest point he could reach by regular vessels, and then he had to wait patiently till some trader or whaler started for the South Seas. Sometimes he got the captain to call at the island he wished to reach, but more often he had to wait at some larger centre for a smaller vessel to take him on to his destination. It was always tedious, and often it was perilous as well.

To meet this need the missionary societies gradually built up the little fleet of mission vessels that became so distinctive a feature of mission work in the South Seas. There are no braver deeds in the annals of the sea than Bishop Selwyn's long voyages over an uncharted ocean, dotted with reefs and islands that abounded in hostile savages. Now the Melanesian Mission has its *Southern Cross*; the London Missionary Society has its *John Williams*; and until quite recently the Presbyterians had their *Dayspring*; while many other smaller vessels plough the blue waters of the Pacific, as they speed along on their errands of peace. The writer well remembers the intense excitement on the little sea-girt island of Aniwa when the white sails of the *Dayspring* appeared upon the horizon just twice a year. The grown-ups thought of letters from loved ones far away, but the youngsters thought of biscuits without weevils, mission boxes, and just possibly a tin of lollies to be doled out at the rate of one a day as long as the tin lasted, and they often wished that Elijah would come along and make it last out like the widow's barrel of meal! Now

that many different lines of steamers trade to all parts of the Pacific it is far less difficult to get about, and the missionaries can keep in much closer touch with the homeland.

When once he gets to his field, the next big difficulty is the language, and that is just about as hard now as it was in the early days. "But why don't you get the natives to learn English?" asks some wise man. Well, just for the same reason that a Chinese who came to persuade us to become followers of Confucius would have to learn our language. We don't want to become Confucianists, and we certainly should not be willing to learn a new and difficult language like Chinese just to give our visitors a chance to win us over. Besides, a missionary would have to learn their language in any case, even to teach them English. Then again, what they learn in English will always seem a foreign thing to them. If you want to get the Gospel deep down into their hearts, you must let them hear it in their own mother tongue. After they become Christians, many of them will be keen enough to learn all the English you can teach them, but you must win them through their own speech. And so the missionary has to toil at their language, discover its grammatical laws, and in many cases reduce it to writing for the first time. Much of the material for the scientific study of comparative philology is the work of these isolated missionaries, who grapple with their difficult but interesting task, not simply for the sake of science, but in order to tell out in the mother tongue of the people the glad news of Jesus and His love.

Through this close study of the language the missionary gets his deepest insight into the mind and heart of the people, for you can never know how a people thinks or feels till you know its manner of speech. Other races think so differently from us that we cannot help them very much

**Barrier of
Language.**

till we learn the inner workings of their minds, and discover the process of their reasoning. Hence the supreme importance of knowing their language, in order that you may preach intelligibly and convincingly the Gospel of Jesus Christ. Pidgin English does well enough as a stepping-stone, but at the very best it is a wretched substitute for the mother tongue of the people, through which alone you can reach their hearts and minds deeply and permanently.

Translation
of Scrip-
tures.

When he has accomplished this task, the missionary finds himself face to face with a new difficulty; the people will forget his message, and will make little spiritual progress, till they have the Scriptures in their own language; for constant Bible study lies at the very foundation of all spiritual growth. Here, then, is a task so huge that it is one man's work in itself, and yet the missionary must make time for it somehow in a life that is already crammed with the work of several ordinary men. It is the most difficult and the most fruitful service he can render; without it no mission work can be deep or permanent.

It is only as he gives himself to this work that the missionary discovers how unspeakably degraded these islanders have become. He finds, for example, that in some languages there is no word meaning to forgive, simply because they never forgive, and do not even understand the idea. Their whole thought is to avenge an injury as speedily and as terribly as possible, and if they fail to accomplish this in their lifetime, they hand it on as a sacred trust to their children. Then again, he will find no word in some languages to express "love" in the pure sense; selfish desire is so much nearer their idea of love. And so the missionary must resort to paraphrasing, or he must take an existing word and fill it with a new and deeper content. All through his task he is met with innumerable difficulties which make trans-

lation a slow and tedious process. And yet it is intensely and absorbingly interesting to watch the Word of God gradually taking shape in the language of a new tribe.

At this stage in his work the missionary begins to realise as he never did before what an indispensable friend and helper is the British and Foreign Bible Society. That greatest and noblest of all missionary societies lays every missionary under a deep debt of obligation, for without it he could not possibly print the translations which are the result of such unsparing toil on his part. Through this friendly co-operation the Word of God is translated, printed and circulated. The fact that the South Sea Islanders, and they alone among the races of non-Christian lands, have refunded the British and Foreign Bible Society every penny expended by it in printing Scriptures for them, shows how deeply they value and appreciate the help thus rendered.

**British and
Foreign
Bible
Society.**

Books, however, are of little use to a man unless he can read, and this brings the missionary face to face with his next great difficulty, for the people cannot read. Indeed, their language had never been reduced to writing until he did it. And so he sets about the preparation of lesson books, and organises a school. At first the people attend out of curiosity, and then the thing palls upon them, and they become irregular. But still the missionary persists patiently and perseveringly, in spite of fever, weariness and indifference, till the work begins to tell and the people realize something of what it all means. Then the interest begins to grow, and the school gradually becomes so crowded that he has to enlarge the building, or hold his classes in the open air. The natives like to get away to their plantations early, and so the missionary gets up before daylight that school may begin soon after dawn. This means a long day for the supposed siestas are a myth, and the missionary is

Education.

hard at it from the time he rises till he flings himself wearily down to sleep when the day's task is done. But there is no one else to do the teaching, and it is fruitful work; and so he does it with a willing heart, assisted by his already overburdened wife. Boys and girls are there, and their missionary watches keenly for the "lad o' pairts" who will make a good teacher. Their fathers and mothers are there also, and in many cases even their grandparents, for all who are drawn by the love of Christ cannot rest till they can read for themselves the wondrous story of His gracious personality.

At length the work tells, and the missionary gathers out the best of his converts and forms them into special classes that he may prepare them for baptism. When they have proved the reality of their faith in Jesus and given some evidence of an adequate knowledge of the Bible, he baptizes them in the presence of a keenly interested congregation. A church is now formed, and for the first time these erstwhile cannibals come together to the Table of their Lord. Some of them have never met before except in deadly combat; now they meet as friends, knit into a brotherhood by the broken Body and shed Blood of their common Lord.

Inquirers for
Scriptures.

The thirst for knowledge now becomes insatiable. More and more time must be given up to the translation of the Scriptures, and each portion as it comes from the press is eagerly devoured. The people are so keen that they will pay almost any price to get the Word of God in their own mother tongue. Mr Ellis, speaking of a very early period in South Seas missions, tells how the natives came long distances to get the books which he printed: "I have frequently seen thirty or forty canoes from distant parts of Eimeo, or from some other island lying along the beach, in each of which five or six persons had arrived, whose only errand was to procure copies of the Scriptures.

For these, many waited five or six weeks while they were printing. Sometimes I have seen a canoe arrive with six or ten persons wanting books, who, when they have landed, have brought a large bundle of letters, perhaps thirty or forty, written on plantain leaves, and rolled up like a scroll. These had been written by individuals who were unable to come and apply personally for a book. . . . One evening, about sunset, a canoe from Tahiti with five men arrived on this errand. They landed on the beach, lowered their sail, and, drawing their canoe on to the sand, hastened to my native dwelling. I met them at the door, and asked them their errand. *Luka*, or *Te Paru na Luka* (Luke, or, The Word of Luke), was the simultaneous reply, accompanied with the exhibition of the bamboo canes filled with cocoanut oil which they held up in their hands and had brought as payment for the copies required. I told them I had none ready that night, but that if they would come on the morrow I would give them as many as they needed, recommending them in the meantime to go and lodge with some friend in the village. But on looking out of my window about daybreak I saw these five men lying along the ground on the outside of my house, their only bed being some plaited cocoanut leaves, and their only covering the large native cloth they usually wear over their shoulders. I hastened out and asked them if they had been there all night. They said, 'We were afraid that had we gone away someone might have come before us in the morning and have taken what books you had to spare, and then we should have been obliged to return without any; therefore, after you left us last night, we determined not to go away until we had procured the books.' I called them into the printing office, and as soon as I could put the sheets together gave them each a copy. They then requested two copies more, one for a mother,

the other for a sister, for which they had brought payment. I gave these also. Each wrapped his book up in a piece of white native cloth, put it in his bosom, wished me good-morning, and without, I believe, eating or drinking or calling on any person in the settlement, hastened to the beach, launched their canoe, hoisted their matting sail and steered rejoicing to their native island."

**Native
Teachers.**

Gradually the work gets beyond the missionary and the foreign teachers whom he brought with him. He prays that the Lord of the Harvest will thrust forth labourers into His harvest. Then he calls for volunteers. One and another gets up and offers his life for the service of Christ and the missionary's heart is filled with a holy joy. The little company is gathered into a 'Teachers' Training School, and in a few years they are ready to be placed out in charge of village churches and village schools. The missionary now becomes a superintendent, and his whole aim is to build up a strong, self-supporting, self-propagating, and, as far as possible, self-governing native Church. Through his teachers he multiplies himself a hundredfold, and the work spreads further and further afield.

**Medical
Work.**

But all this is only one department of a missionary's busy life. He is doctor as well as pastor, and whether he has been specially trained or not the natives look to him to heal their bodies as well as their souls. Happy the missionary who has a full knowledge of medicine, for it is heartrending to see so much suffering and not be able to render skilled assistance. Besides, many a village has been opened to the entrance of the Great Physician through the relief afforded by medical treatment.

There rises up before the mind of the writer a little village hidden away among the mountains of Tanna. Its people were savagely hostile to the Gospel, and the missionary had not yet succeeded in gaining an entrance.





Photo, Dr George Brown

The Pioneer Party to the Solomons

One bright moonlight night, an enemy stole into the village. He was looking for his own brother that he might shoot him. Just outside the hut his brother's wife was sleeping with a child in her arms. She would serve to satisfy the revengeful feelings that prompted him to the shedding of blood, and so without a moment's hesitation he levelled his gun and fired at her. The whole village was startled out of sleep by the bang of his gun and the shriek that followed. Darting out of their houses they fired at him as he leaped the stile and ran with bent body into the scrub. He escaped, and the men turned their attention to the sorely wounded woman. The missionary heard of the tragedy the next day and hurried up to the village to give what medical help he could. The men, who were on the alert, heard his footsteps, and when he reached the stile it was to find himself covered by a dozen guns. After a moment's hesitation he leaped over and advanced with outstretched hand towards the leader, not quite sure whether a smile or a bullet would be the response. The leader frowned, and then turning without a word walked back into the village, followed by his fellow-townsmen. The missionary did not quite like the look of things, and so he sat down among the armed men and chatted easily till they thawed. Then he entered the hut where the poor woman lay in terrible agony. He was not a doctor, but he did the best he could, and the woman was deeply grateful for the relief his treatment gave. After he had finished his work, the men gathered round him in the village square. The "sacred man" confronted him with the question: "Will the woman die?" and he replied, "I do not know: Jesus is able to make her well, and I think He will, if you will do your part and carry out my instructions." The "sacred man" thundered out, "No, she will die. You cannot make her well again." "I cannot, but Jesus can,"

replied the missionary, and then preached about Christ's love before he left. From that day the Gospel had free entrance into that village. The woman afterwards recovered, and the "sacred man" publicly acknowledged that he was wrong and the missionary right. His confession made a profound impression upon the whole village.

On his return home the missionary found an urgent message from a village some miles up the coast. A woman had fallen from a tree and had been dangerously staked. The missionary had a cup of tea, and hurried on with fresh bandages. He found that the patient was the wife of the savage who shot the woman he had just been attending. The savage regarded the accident as a judgment, and was eager to place himself under instruction.

Peace
Making.

The missionary must constantly take risks in this way. Not otherwise could he get into touch with savage tribes. One of the favourite sayings of Lomai of Lenakel, that great Christian of the New Hebrides, used to be, "Misi, if we can only get near enough to look into their faces they will make friends with us." But that was just the difficulty—how to get near enough. Lomai's philosophy was severely tested on one occasion. He was visiting some tribes accompanied by his missionary and two native teachers. The chief asked them to visit Kaiahune, a rival chief further south, to make overtures of peace on his behalf. Only a little while before, Kaiahune had laid a plot to massacre the missionary and his party as they sailed past some rocks behind which he and his savage followers were waiting with loaded guns, but a sudden rain squall had obscured the boat at the critical moment, and they had escaped. At this very time the wily old chief was making repeated efforts to kill the Rev. Alexander Gillies and his family at South Tanna. The missionary hesitated to accept the office of messenger to such a bloodthirsty cannibal,

who had already planned to shoot him, and so he turned to Lomai, who bravely said, "Misi, they are like other men; and if we go and look into their faces they will be friendly and let us talk to them." The other two teachers were of the same mind. It was a great risk, but it was a strategic opportunity, and so the unanimous decision was to go forward. After some hours' tramping they met Kaiahune returning from a raid to the south, the main object of which had been to massacre Mr Gillies and his family. They had a brief talk, and then the missionary arranged with Kaiahune and his warriors to meet him next day on the banks of a certain stream for a long talk. As it was getting late the mission party pressed on to reach Mr Gillies' station before dark. Mr Gillies could hardly believe that they had come through Kaiahune's country and lived to tell the tale. Far on into the small hours they sat and talked, and then Mr Gillies carefully tried every door and window to make sure that the savages could not break into the house in the night. All this sounded eerie in view of the morrow's interview. However, hearts were lifted up in prayer, and early next morning the return journey was begun. As they drew near the appointed meeting-place they could see Kaiahune and his warriors sitting in solid array with war paint and loaded guns. Again hearts were lifted to God in prayer as they walked into the midst of those savages, and greeted them with smiling faces. Lomai was right: they had got near enough to look into their faces, and they were friends. Peaceful relations were established, and their plottings were for ever abandoned. The oven that Kaiahune had prepared for Mr Gillies was filled in, and a new victory was won over heathenism in West Tanna.

There is no braver life-story than that of Dr Brown, who **Dr Brown's**
had far more than the usual share of dangers and difficulties **Courage.**

to face. He spent a long life doing pioneer work in opening up different groups of islands. Samoa, New Britain, Tonga, New Guinea, and the Solomons all claimed him in turn, and to each he devoted himself with an abandon that constantly reminds one of John Williams. In his whale-boat, or in his launch, he faced not only perils by sea, but the deadlier peril of landing among hostile savages, that he might win their friendship and their confidence.

**Trials due to
Climate.**

Hostile savages, however, are not the only foes that pioneers have to face. Far more insidious and irresistible is the power of disease, and although Dr Brown fought this foe with magnificent courage, it at last became evident that he must leave for a milder climate, where he would also have the advantage of skilled medical advice. A young missionary couple had just landed, and Mrs Brown, with utter self-abnegation, resolved to remain at her post. During her husband's absence she passed through deep waters and showed that she could face danger and sorrow with an invincible courage and self-sacrificing devotion. Mr Danks, the young missionary, tells the story in words that are thrilling with gratitude.

"It seemed to us as though the very heavens were closed against our cries of agony, and that we were left alone in our misery. Whoever undertakes to write the history of our mission here will fail to fulfil his task if he does not give to the world the story of poor Mrs Brown's trouble and her Christian patience and faith while passing through such deep waters, and I wish the world to know how that, when nursing her little boy, Wallis, expecting him to die every moment, she had still a kindly word of encouragement for me, as I lay on the sofa too weak to move myself, and expecting to hear every moment of my wife's death. I well remember that morning, for one of our teachers had just returned from New

Britain, bringing with him two other teachers who were also at death's door.

"In the midst of all this Mrs Brown moved about the house supplying all our bodily wants and giving words of comfort, even when her own load was too heavy to carry. If we had been without her assistance, someone would have had to record, if not the death of either my wife or myself, a very prolonged illness, which would have necessitated our removal from this field of labour."

Meanwhile Dr Brown had recovered and was on his way back. Unfortunately, the ship in which he sailed encountered a hurricane, and was compelled to put back into Sydney. In the meantime both of his children died, and when at length he managed to reach Duke of York Island it was only to find the house empty, since his wife had gone with Mr and Mrs Danks to another part of the group in order to recuperate after the long strain to which they had been subjected. It was indeed a sad homecoming. Yet such a story only enables us to appreciate the more fully the splendid devotion of men and women who are moved by none of these things from the eager prosecution of their glorious task.

In all the toil and sacrifice and peril of missionary life in the Pacific a noble share has been borne by the wives of the missionaries. Their record is unspeakably heroic. Leaving the shelter of cultured homes, they have faced the hardships and braved the dangers of life among savages. They have endured what is far more trying, the spiritual agony of daily contact with the foul imaginations and fiendish deeds of the most degraded heathen to be found in the world. And they have done all this with a simplicity that has smiled at the thought of there being anything heroic about it. The writer was brought up in a mission home, and what he saw in his boyhood burned into his

Missionaries' Wives.

very soul a deep sense of the grandeur and sublime heroism of the life lived by the missionary's wife. These impressions were confirmed and deepened by the after years of missionary life, when he was in an even better position to appreciate the character of these trials and the spirit in which they were met. The Pacific owes its deepest debt to the womanhood of the missionary force. The green hillsides that rise from its blue waters show here and there a gleam of white—the coral graves of the sainted women who laid down their lives for Christ's black children. The full story can never be written in the pages of human literature, but every word of it is written in letters of pure gold in the heavenly records of the Son of Man.

Mrs Calvert
and Mrs
Lyth.

The Rev. J. W. Burton tells in his book entitled *The Fiji of To-day* of the heroism of two missionaries' wives, who heard that fourteen women had been brought to Bau to be killed and eaten.

"Mrs Calvert and Mrs Lyth were alone with the children. Their husbands were many miles away on another island. The thought of the horrid fate that awaited the poor captives aroused the pity of these two lone women. But what could be done? Every moment was precious. Amid such fiendish excitement it would be a desperate thing for anyone to venture into Bau for the purpose of thwarting the bloodthirsty people. These two noble women determined to go. A canoe was prepared, and as they went poling over the flat, they heard with trembling the wild din of the cannibals grow louder as they approached. The death drum sounded terrible, and muskets were fired in triumph, and as they drew nearer shriek after shriek pierced through every other noise and told that the murder was begun. Fear gave way to impatience at that wild warning, and the English women's voices urged the labouring boatmen to make better speed. They reached the beach and

were met by the Lotu chief who dared to join them, saying, 'Make haste, some are dead, but some are alive!' Surrounded by an unseen guard which none might break through, these women of God passed among the blood-maddened cannibals unhurt. They pressed forward to the house of the old king Tanoa, entrance to which was strictly forbidden to all women. It was no time for ceremony now. With a whale's tooth in each hand, and still accompanied by the Christian chief, they thrust themselves into the presence of the king and prayed their prayer of mercy. The old man was startled at the audacity of the intruders. His hearing was dull, and they raised their voices higher to plead for their dark sisters' lives. The king said, 'Those who are dead are dead, but those who are still alive shall live only.' At that word a man ran to Ngarindi to stop his butchery, and returned to say that five still lived. The rest of the fourteen were killed. But the messengers of pity could not leave their work unfinished. They went to the house of the murderer, and found him sitting in full dress, but evidently very uncomfortable. He winced under the sharp rebuke of the missionaries' wives, and muttered something about his friendliness to the Lotu."

The stories told in this chapter have shown something of the sacrificial side of the missionary's work. There are other aspects, some less exciting, more humdrum and monotonous, some full of exhilaration and radiant with success. But the price of fruitfulness does not vary. Always men and women have had to give *themselves* without reserve to this glorious enterprise, as Carey said.

Nowadays we hear happy tales of unlooked-for victories. Nor were these lacking in the early days, though they were perhaps less frequent. The splendid records of native saints and martyrs in the next chapter reveal the joys of the missionary experience. But behind it all is love stronger

than death. Thus a recent report from New Guinea says: "The best news I have to report for the past year is the spiritual awakening at Sariba. This movement spread at once to Logea, and I have first received news that similar experiences are being enjoyed at Swavili, twenty-five miles from here. We have seen nothing at all like this before; indeed, we had come to the conclusion that the Papuan would never be swayed in the mass, but could only be dealt with individually—that light would come to him very gradually, and that, to use my good friend Paulo's words when he ran over to report to me the news from Logea, 'their hearts are on fire with the Holy Ghost.'"

**The Appeal
of the
Foreign
Worker.**

But the outpouring is not confined to Papua. From all quarters of the South Seas come reports as full of encouragement as those from any part of the foreign field at the present time. Yet in the harvesting we must not forget those who sowed. Together these men and women have given their lives for the winning of the Isles. Often their sowing was in tears, and sometimes in blood, but always they were sustained and impelled by the constraining love of Christ, and they were faithful unto death.

SOME TOPICS FOR DISCUSSION

The effect upon the missionary situation produced by the introduction of the vernacular Bible into the field.

The necessity and value of educational work in the South Seas as compared with that in other fields.

The qualities and equipment especially to be desired in a missionary to the South Seas.

Chalmers' saying that "A missionary ought never to talk of sacrifice,"

CHAPTER V

THE NATIVE TEACHER

THE REAL PIONEERS—

- Advantages of Native Leadership
- Knowledge of Language, Mental Processes, and Customs
- Living Illustrations of the Transforming Power of the Gospel
- Economy
- Development of Native Church

THE TRAINING INSTITUTION

SOME EXAMPLES OF NOBLE TEACHERS—

- Tapeso and Elikana
- Jemesa Nau and Polonga
- Ratu Livai and the Fiji Volunteers
- Melanesian and New Hebridean Teachers
- Papeiha and Ruatoka
- Numanian and Charlie
- Teina-ore's Letter

THE real pioneers of the Pacific are the native teachers, **Real Pioneers.** and their heroic lives are part of the priceless heritage of the Church of Jesus Christ. Many of them have died unhonoured and unsung, but their names are written in the heavenly records, and they will stand high in the coming Kingdom. No one revered their work more deeply than Sir William M'Gregor, the great administrator, and when he heard of the writing of this book he asked that justice might be done to the memory of these splendid men and women who gave their lives for the winning of New Guinea and other islands. It would take a separate volume, written in letters of gold, to do that. All that one can

hope to do in a brief chapter is to draw attention to the unsurpassed devotion of their lives and the immeasurable value of their work.

**Advantages.
Know-
ledge of
Language.**

The foreign missionary is limited in many directions as compared with the native teacher. For example, he can never speak as fluently as a native, nor can he fully understand the genius and the idiom of their language. The South Sea Islanders are born orators; with similes, word pictures, appropriate symbolism and animated gesture they know just how to convey to their audience the thoughts that are in their minds. When the writer had got a grip of the Tanna language he used to translate passages and then ask Lomai if they were correct. Very often Lomai's answer was, "Yes, Misi, it is quite correct, and everyone would know what you mean, but it is not the way a Tanna man would say it." Ah, that is just the trouble, and it makes all the difference. When the foreigner speaks they understand it with the intellect; when the native teacher speaks they understand it with the heart as well, and the thought reaches the whole man. The Gospel comes nearer to them when spoken in their own familiar idiom, and it touches the hidden springs of their being. It does this just in the same way as John M'Neil reached the heart of many a Scotsman by his Scotch accent, and Henry Drummond reached the students by the scientific language of his addresses.

**Knowledge
of Mental
Processes.**

Closely connected with his superior knowledge of the language is the native teacher's intimate knowledge of the way in which the minds of his fellow-countrymen work. They do not reason in the same way as we do, and arguments that are absolutely convincing to us may not impress them at all. On the other hand, what appears to us quite inconclusive reasoning may appeal to them with the force of a demonstration.

Then again, a native teacher knows the manners and customs of native life as no foreigner can ever hope to do, and that gives him a wonderful advantage in his approach to the people. A native knows what is going on long before a European does, and his appeal comes with directness and power. He knows the grip of heathenism, the sin of it, and the despair of it, and he knows also how the Gospel can break its power and deliver from its bondage. Just as the man who has fought through years of scepticism knows how to talk with convincing power to the doubter, so the native teacher who has been delivered from the awful terror and blackness of heathenism knows best how to appeal to the man who has the dread of it still upon him.

**Knowledge
of Customs.**

Better still, the native teacher illustrates in his own life and person the living power of the Gospel which he preaches. The Apostles might preach about the healing power of Jesus eloquently and persuasively, but the sight of the lame man healed, standing beside them, was an absolute demonstration of the truth of their message. Again and again the writer has heard the heathen reply to an earnest missionary address, "Yes, Misi, that is a good word, but we are only black men, and our fashion is different from the white man's. That is all quite true for the white man, but it is not the same with us." They cannot answer a native teacher in the same way. It was a visit to the Christian island of Aniwa that was one of the turning-points in the battle for the winning of West Tanna. It was the news of the changes that the Gospel had brought about on Tahiti that so often moved another island to ask for a teacher.

**A Life Illustrating the
Power of the
Gospel.**

The evangelisation of the Pacific can be accomplished more economically as well as more effectively through native agency. There are no (comparatively) big salaries to raise, and no expensive homes to build. There is no change of

Economy.

climate, necessitating frequent furloughs, and a breakdown in health does not involve such an enormous disorganization of the work. The potent message of Christian family life can be multiplied throughout the islands by means of native agency on a scale that would be absolutely beyond the resources of the Church as regards white agency.

**Place in
Development
of Native
Church.**

Still more important is the place of the native teacher in the development of the native Church. Our object in sending out missionaries is not to form new branches of our own Church, but to plant and develop a strong native Church that will ultimately be self-supporting, self-governing, and self-propagating. This can be achieved only through the training of a strong native ministry, composed of men and women who are filled with faith and the Holy Spirit, workmen that need not to be ashamed, rightly dividing the word of truth. Much patient building-up must be done before the native Church can be left to manage its own affairs. To proceed too fast in this direction can only lead to disaster. It must be done gradually, and the missionary must be at hand to correct mistakes and give counsel and advice. But more and more the native ministry must have responsibility put upon it, and the native Church must be made to feel both the duty and the privilege of completely supporting its own spiritual leaders.

**Early
Training.**

Early in their work the missionaries realized that the Pacific could not be won by the white man, but only by the islander, trained and supervised by the missionary. And so they set themselves to pick out the best of their converts and train them as native teachers, preachers, and ministers. At first each missionary sought to train his own teachers, but the growing strain of the work of supervision led to the setting apart of special men to devote their whole time to this important work. In this way training

institutions and colleges were founded at central places, and these are doing for the South Seas what Iona did for Scotland and what the universities and colleges are doing for Christian lands to-day.

One of the most famous of these colleges is the Malua Mission Seminary in Samoa. Here Dr George Turner and others founded and built up an institution that has been a dynamic centre of mighty spiritual forces, radiating right through the Pacific. Training
Institutions.

The subjects taught were Systematic Theology, Practical Theology, or the work of the Christian Ministry, Scripture History, Church History, Scripture Exposition, Arithmetic, Geography, Writing, Composition, Natural Philosophy, and English. Manual work formed as considerable a part of their training as these more academic studies. "House-building, sawing, weather-boarding, fencing, burning lime, stone and mortar work, and such other employments" entered largely into the regular time-table.

The class-rooms and students' homes were built on a plot containing fifty acres. Each student had a part of this which he cultivated, so that, apart from the salary of the Superintendent, the institution was practically self-supporting. Married students were encouraged, for the wife also would then benefit by the training. In the first twenty-five years 1143 men, women, and boys passed through this college.

The last annual report gives the number of students as 109. The curriculum has been considerably enlarged, and the course of study extended from four to five years, while at the same time industrial work occupies as prominent a place as ever. The students have had the entire care of the plantations from which the food-supply of the institution is derived, and have during the year rebuilt a wing of one of the mission-houses.

Other famous training institutions for teachers are established at Port Moresby, Rarotonga, Fiji, Norfolk Island, Tangoa, the New Hebrides, and other places. From these there are sent out every year native teachers and pastors trained by able and experienced missionaries. No effort is being spared by the Mission Boards to develop an earnest, well-trained, and thoroughly equipped native ministry.

**A Typical
Day's Work.**

The life of a native teacher is a full and busy one. He rises before daylight so that he may be ready with the first streak of dawn to conduct morning school. This lasts from one to two hours. Then he is available for anyone who has any trouble to be put right. The teacher may be able to suggest a solution forthwith, or he may feel it to be too difficult for his unaided judgment. In the latter case he sits down and writes a careful statement of the problem in a letter to his missionary, and asks his advice. Then there are frequently sick cases to visit, and long before he has finished his work, the forenoon is gone. In the afternoon he may set out on a tour of the more distant villages under his charge, or he may spend some hours in his plantation, for his meagre salary is barely enough to keep him in clothes and such simple necessities as rice, tea and sugar. For recreation he has a swim, and does some fishing to eke out the family supplies. As the sun draws near the setting he beats the school drum and the villagers gather for evening worship. The evening meal follows, after which an hour or two is spent chatting with villagers around his camp fire. It is often these informal talks that bring him nearest to the people, and in these he often exercises his deepest influence. But while some such programme would be his ordinary day's work, he is always ready for any emergency and any call of duty or danger.

The whole life of the Christian Church has been enriched by the noble and self-sacrificing lives of these native teachers. Their story is one of the most thrilling and inspiring in all history, and it has never yet been fully told. When one remembers that these men and women were sunk in utter savagery till the word of the Gospel came to them, and then looks at the lives they are now living and the work they are now doing, one can only marvel at the overwhelming power of Christ in thus transforming human lives. This is an unanswerable apologetic which neither savage nor sceptic can gainsay.

The Thrilling Story of the Native Teachers.

When his friends tried to dissuade Tapeso from going out as a teacher, they said, "There are alligators, there are snakes and centipedes"; but he interrupted them with the question, "Hold: are there men there?" "Oh yes, there are men," they replied, "but they are such dreadful savages that it is no use your thinking of living among them." "That will do," said Tapeso, "wherever there are men, missionaries are bound to go"; and he faced the alligators, the savages and the fever. He fought the good fight, he kept the faith, and within twelve months he had finished his course and received the Crown of Righteousness.

Tapeso.

Elikana, of Manihiki, was driven to sea in his canoe. Day after day he and his few companions were tossed about with the scorching sun beating down upon their heads all the day through. For eight long weeks they drifted, till at length, weak and emaciated, and with three of their number dead, they reached the Ellice Islands, 1800 miles away. Here Elikana gave himself to the preaching of the Gospel, and began a work that resulted in the winning of the whole group. Years afterwards the Assistant High Commissioner for the Western Pacific wrote:—"The admirable character of the Ellice Islander is shown by the almost total absence of crime in these

Elikana.

rarely visited islands, and for this characteristic of the people less credit has been given to the London Missionary Society and its Samoan teachers than they have deserved. It is quite true that, in the earlier days of the Protectorate, these Samoans were often found to be interfering with the Native Government, and that some friction with the London Missionary Society was the result. But it should be remembered that these teachers had lived for years among these islands before the advent of the Protectorate, and that by their example and precept they had procured the most excellent results. Exceptions, of course, occurred, and some teachers were inclined to gratify the autocratic tendencies of Samoan chiefs at the expense of ignorant natives, yet it cannot be denied that the excellent character of the Ellice Islander has been developed by their teachings, and that the virtues of the race and their peaceable and amiable disposition are abiding monuments to the labours of the Mission."

Jemesa Nau
and Polonga.

When the Rev. George Brown tried to persuade the Lua Niuia (or Ontong Java) head-hunters to accept a teacher, they refused. Twelve months later the Rev. J. F. Goldie took them teachers, but they would not let them land. He waited another year, and then visited them again, accompanied by Jemesa Nau of Tonga and Polonga of Samoa. Again the savages positively would not allow them ashore, and the missionary sadly turned his boat seawards once more. But the two heroic teachers refused to be taken away. They pleaded to be allowed to lay siege to the island:—"Take our wives and children back, but leave us the boat and we will stay here till the people are of a better mind, for it is God's will that the Gospel should be preached amongst them, and we will wait until the door is opened for us to enter." The missionary could not resist their pleading, and he gave them the boat. Bravely they parted



Photo, Dr George Brown

Samoan Teachers, their Wives and Families, New Britain

from their loved ones, and alone they lived in that little boat, anchored off the shore of a closed and hostile island. They endured unspeakable hardship, heat and thirst, cold and hunger. When they were almost famished, a native, moved to pity and yet afraid to show his sympathy, swam off in the night and brought them some cocoanuts. After a while they ventured on shore occasionally, but had to return to their boat for the night. For more than three months they lived this life of hardship and peril in their open boat, and then the chief of a neighbouring island invited them ashore to his village. With hearts full of gratitude to God, Who had heard their prayer, they accepted the invitation. From that village as a base they journeyed all through the group, and preached the Gospel with such power that churches sprang up in all directions, including one in the very village that they had besieged for so long. Surely there is no braver deed in the annals of the missionary enterprise than that of Jemesa and Polonga.

The native teachers expected to meet trials and hardships, and they were not deceived by fair beginnings. The fine spirit in which they went forth was well voiced in an address given by Ratu Livai of Fiji to some of his fellow-teachers in New Britain. He took for his text S. Mark xiii. 13, and he reminded his fellow-countrymen of the great trials endured by the men and women who won Fiji for Christ, and then, turning to their own comparative freedom from hardship in New Britain, he continued:—"But you may say, what about us? We live in a heathen land, and yet have no trials; the people do not hate us, we have plenty to eat, and we sleep in peace night after night; where is there any hatred experienced by us? Well, I say to you, *Malua* (wait awhile); *Malua*,—our turn will come. God's word is a true word, and you will be hated yet. Wait awhile till you know the language. Wait awhile till you

Ratu Livai's
Sermon.

have to reprove these men for their sins. Wait awhile till you begin to preach repentance. Wait awhile till you reprove their pride. Wait awhile till you preach the Cross of Christ, and your turn will come. There must be no hiding the truth for fear of consequences, no shrinking from reproving sin, no compact with the evil one and no fear of man. The consequences may be, nay, will be, that we shall be hated of men for Christ's sake, perhaps to suffer persecution, nay, perhaps death itself may come to us. And what matter if death does come? Let it come, and then, when earth returns to earth, and ashes to ashes, and dust to dust, our spirits will ascend away up there to be with our Lord for ever and ever."

There was no empty romance about the volunteering of these men and women, but a love for Christ so deep that it became a compelling power within them. Like the Apostle, they were eager that Christ should be magnified in their bodies, whether by life or by death. To them to live was Christ and to die was gain.

Abraham.

When Dr John G. Paton went to Tanna, he was accompanied by native teachers from Aneityum. They shared his loneliness and dangers, and to their faithful, loving ministrations he owed his life. Dr Paton tells us in his autobiography how Abraham and his wife Nafatu nursed him through sickness, carried him up to the hill-top and raised a shelter over his head; and then pens these glowing words:—

"That noble old soul, Abraham, stood by me as an angel of God in sickness and in danger; he went at my side wherever I had to go; he helped me willingly to the last inch of strength in all that I had to do; and it was perfectly manifest that he was doing all this, not from mere human love, but for the sake of Jesus. That man had been a cannibal in his heathen days, but by the

grace of God there he stood, verily a new creature in Christ Jesus. Any trust, however sacred or valuable, could be absolutely reposed in him; and in trial or danger I was often refreshed by that old teacher's prayers as I used to be by the prayers of my saintly father in my childhood's home. No white man could have been a more valuable helper to me in my perilous circumstances, and no person, white or black, could have shown more fearless and chivalrous devotion."

Another of Dr Paton's teachers was called Namuri. He **Namuri**. was settled at a heathen village not far from the mission station at Tanna. Dr Paton writes, "Without books or a school, he yet instructed the natives in divine things, conducted the worship, and taught them much by his good example. His influence was increasing, when one morning a 'sacred man' threw at him the Kawas, or killing stone, a deadly weapon, like a scythe stone in shape and thickness, usually round, but sometimes angular, and from eighteen to twenty inches long. They throw it from a great distance, and with fatal precision. The teacher, with great agility, warded his head, and received the deep cut from it in his left hand, reserving his right hand to guard against the club that was certain to follow swiftly. The priest sprang upon him with his club and with savage yells. He evaded, yet also received many blows; and rushing out of their hands, actually reached the Mission House bleeding, fainting, and pursued by howling murderers. I had been anxiously expecting him, and hearing the noise I ran out with all possible speed. On seeing me he sank down by a tree and cried, 'Misi, Misi, quick! and escape for your life. They are coming to kill you; they say they must kill us all to-day, and they have begun with me, for they hate Jehovah and the worship.'

"I hastened to the good teacher where he lay; I bound

up, washed and dressed his wounds, and God, by the mystery of His own working, kept the infuriated Tannese watching at bay."

The teacher recovered, and when well enough insisted on returning to his dangerous post. To the missionary's protests he replied:—

"Misi, Misi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island. I desired to murder him, as they now desire to kill me. Had he stayed away for such danger I should have remained a heathen, but he came, and continued coming to teach us, till by the grace of God I was changed to what I am. Now the same God who changed me to this can change these poor Tannese to love and serve Him. I cannot stay away from them, but I will sleep at the mission house, and do all I can by day to bring them to Jesus."

He went back, and one day while kneeling in prayer he was attacked by the same savage and left for dead. He recovered consciousness and crawled to the mission house. His dying prayer was, "Oh, Lord Jesus," forgive them, for they know not what they are doing. Oh, take not away all Thy servants from Tanna! Take not away all Thy worship from this dark island. O God, bring all the Tannese to love and follow Jesus."

Melanesian
Teachers.

The history of the Melanesian mission is rich in noble lives lived by the native teachers. There is a long list of men like the Rev. George Sarawia of the Banks Islands, who did such splendid work at Mota, and the Rev. Mano Wadrokai, who opened up the work on Ysobel, then volunteered for Santa Cruz, where his beloved Bishop Patteson had fallen, and did a grand work there; the Rev. Charles Sapibuana, the Solomon Islander, who went back as a missionary to his own people at Gaeta, and lived a brave and saintly life, which drew many savages to Christ; the Revs.

Henry Tagalad, Clement Marau, Robert Pantutum, and a host of others.

Marsden Manekalea illustrates in his own life the coolness and bravery of these Melanesian teachers. While in charge of Bugotu, on the island of Ysobel, he felt it his duty to rebuke a notorious chief for head-hunting. In great anger the chief threatened to attack his village. Manekalea did not wish to bring trouble on his village, so he said, "Be it so; I will go and see him; if he kills me, never mind, it is for you all." And so the brave man went calmly to what all believed to be his death. The love he had inspired in his followers was voiced by his crew, who said, "Let us go and die with him." The chief met him with an armed band as he landed, having previously given orders that the teacher only was to be killed. Manekalea walked up to the chief and asked why he was angry with him. "Because you have insulted me," came the enraged answer. "I have not insulted you," quietly replied the teacher, "but I told you, and I tell you still, that this head-hunting is wrong." As he spoke he noted the armed savage ready to strike, and only awaiting the signal of the chief, so he coolly turned to him as he took out his pipe, and said, "Have you got a light?" The man let his weapon fall as if he had received an electric shock, God turned back the wrath of the chief, and the teacher's life was saved. There are many men as cool and brave and trustful in God as Marsden Manekalea among these noble teachers.

A name that deserves to be written in letters of gold across the history of the Pacific is that of Papeiha of Raiatea. When the time came to open up Aitutaki, he and Vahapata were chosen for the task. There they did a wonderful work which resulted in the winning of the island. Then Papeiha accompanied John Williams to Mangaia. There was no

opening in the reef and the beach was lined with savages, but Papeiha plunged into the sea and swam ashore. The savages treated him kindly, and Papeiha arranged with them to receive teachers. He landed with them later in the day, but during the night they were robbed and severely maltreated. Papeiha himself was nearly killed, and Mr Williams was forced to rescue the teachers, and to give up his intention of leaving workers in the island.

Papeiha's next journey was to Rarotonga, which was discovered by John Williams. Again Papeiha ventured ashore among the unknown savages. His reception encouraged the settlement of teachers, but again they were so maltreated that Mr Williams decided to remove them. Papeiha now rose to the full height of his courage, and pleaded to be allowed to remain alone at Rarotonga. Mr Williams, who was worthy to be the leader of such an heroic man, agreed, and Papeiha began his lonely mission among hostile savages. It was an act of supreme courage. The teacher was taken before the chief, who said, "Speak, O man, that we may know the business on which you have come." Papeiha then preached the Gospel, telling the chief how the people of other islands had burned their idols and become worshippers of the true God. The chief was horror-stricken, and Papeiha passed through incredible dangers and hardships. In five months he was joined by Tiberio from Raiatea, and these two great men, aided by some Rarotongans who had been led to Christ on Aitutaki, were the means, under God, of winning the whole island in twelve months.

New Guinea. New Guinea owes more than words can ever tell to the dark-skinned heroes of the Cross who faced hostile savages, deadly fevers, loneliness and death that they might open up its valleys to the Gospel and win its people for Christ. Students, and teachers already at work in Polynesia, eagerly

volunteered wherever the appeal was made. On Rarotonga the enthusiasm was great, and when only five men were selected, the disappointment was keen. Several old men stood up and said, "Take us all; if we cannot learn the language to speak for Jesus, we can live for Him and help the younger men in station work."

One of the five chosen was Ruatoka, a native of Mangaia, Ruato'ka, where Papeiha had nearly lost his life in the attempt to introduce the Gospel. Ruatoka had been dedicated to God by his father and mother, and was trained at the Institution at Rarotonga. He and his wife landed among the wild savages of New Guinea and endured all kinds of hardships and peril without flinching. Sometimes they had to keep watch all night. At Port Moresby they became a tower of strength to the mission, and especially to the new teachers, who landed at the Port before being settled at their different stations by the missionaries. Many were invalided back to be nursed by Ruatoka and his wife. In 1878 white gold prospectors came to Port Moresby, and when sickness broke out among them, Ruatoka and his wife were like a father and mother to them, tending them lovingly and skilfully. Then the heathen plotted to attack the whites. The armed savages were gathered at Moumuri, and Ruatoka, refusing the offered help of an armed force, went right into the midst of them, preached and prayed and reasoned till they agreed to give up their intended attack. For this he was warmly thanked by the miners.

One night Ruatoka heard that there was a white miner ill in the bush. He at once started off in the dark and found the miner lying unconscious five miles inland. He gave him water, and then got him on to his back and carried him the five miles home over a rough mountain track. He gave up his own bed, and together he and his wife nursed Mr Neville back to life.

**Ruatoka
and the
Scotsman.**

While Ruatoka was willing to lay down his life for the white man, he feared him as little as he feared the savages. Once he heard a Scotsman hammering on the roof on a Sunday. The teacher got his Bible and marched to the offender's house. The Rev. James Chalmers describes the scene that followed :—

“The Scotchman was on top of the cook house. Ruatoka came just beneath him, and knowing only a little pidgin English he said, pointing to the man on the house, ‘Say, come down.’ The white man was somewhat astonished to have a peremptory order from a coloured man and did not answer. ‘Say, you no savee? I speak, come down.’ The white man found his tongue and in very strong language sent the ‘nigger’ to a very hot place. Again Rua said, ‘What do you talk? You white fellow send missionary along my country, and my country he get good, and he like Sabati much. Before, my countrymen he eat you, but no now. I come along New Guinea, I speak man Sabati he *tapu*: no work, no fish, no hunt, no build house on Sabati; and New Guinea man he say, ‘Ruatoka, you make lie, white man he work Sabati!’ What for you make him? Come down!

“Once again very forceful adjectives, and the teacher's wrath rises. The tall, powerful man at last makes as though he would ascend the ladder, when his German friend, knowing well what would take place, shouts out, ‘Rua, my friend, stop!’ and to the white man, ‘You fool, come down at once; can't you see it is our friend the teacher, and we are wrong.’

“Rua was roused, so when the white man came down he handed him the Bible and ordered him to read the verses he pointed out, and at once the white man did it, and then the teacher said, ‘God, He speak you no work now. Put



Native Gongs, Malekula, New Hebrides

Photo obtained by the Author



down hammer belong you!' There was a quiet Sabbath for the rest of the day."

The Government of Queensland so appreciated the services rendered to white men by Ruatoka that they presented him with a fine fowling-piece bearing an inscription, while the miners also showed their appreciation by sending him an address.

**Appreciation
of Ruatoka
by Govern-
ment and
Miners.**

A still more striking evidence of the unique regard in which Ruatoka was held by all classes in the community was afforded at the opening of the church that was erected at Vatorata in memory of eighty-two Polynesian men and women who laid down their lives for New Guinea. Sir George Le Hunte, the Governor, and the missionaries by universal consent gave Ruatoka the high honour of being the first to enter the church.

After Chalmers fell at Dopima, Ruatoka wrote to the Rev. H. M. Dauncey:—

**Final Wish
of Ruatoka.**

"May you have life and happiness. At this time our hearts are very sad because Tamate and Mr Tomkins and the boys are not here, and we shall not see them again. I have wept much. My father, Tamate's body I shall not see again, but his spirit we shall certainly see in heaven, if we are strong to do the work of God thoroughly and all the time till our time on earth shall finish. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and His word I would teach to the people, that they may become Jesus' children. My wish is just this. You know it. I have spoken." Such was the spirit of the veteran Ruatoka, who bore on his body and in his character the marks of the Lord Jesus.

The New Hebrides, like all other groups, has its long roll of native heroes, many of whom have worn the martyr's

**Numanian—
Martyr.**

crown. From these we select Numanian as the representative of the others. This man was a sub-chief on Tanna, a noted warrior and a determined heathen. It was through medical treatment that he was first brought into close contact with his missionary, and then he fought a long and fierce battle with the old heathenism. Finally he became a Christian and then volunteered as a teacher. His determined character made him a tower of strength on Tanna, and he made great progress during his three years' course of training. Towards the end of that period he accompanied his missionary on a peace expedition to prevent a bush tribe from attacking a shore village which had accepted the Gospel. After a long talk they held a service and Numanian closed with prayer. Just as he finished the prayer a rifle shot rang out close beside them in the village square. In a moment there was a wild rush of natives for the scrub. Two of them remained with their missionary, and they found themselves face to face with two men who were coming towards them with their guns levelled. One of these men fired a second shot at the missionary, but missed his aim, and then both men disappeared into the bush. The visitors now made their way to the coast where the party were all safely gathered, except Numanian. Search parties were sent out, and one of these found him walking bravely through the bush with a bullet hole right through his body. The first shot had struck him, and he had left the village without saying a word to anybody. When his missionary met him being carried down the cliff, he was overcome with grief, but Numanian's heart was full of joy. He could hardly speak for the pain, but by bending low one could just catch the words, "Aye, Misi, Jesus bore as great a pain as this for me; it is good that I bear it too!" Very gently the missionary dressed his wounds, and then they carried him into the

boat. All night long they bent at the oars, and just at daylight they reached home, in time for Numanian to see his wife and children before he died. He spoke to them words of cheer and encouragement, and then passed away, a true martyr of the Cross.

Early next morning the Christian party returned with two **Charlie**. boats to rescue the shore tribe. Those who were strong enough were formed into a land party, and sent overland; while the sick and the feeble were taken into the boats. Just as the last boat glided out of the passage, the missionary noticed a man standing with folded arms on the rocks looking wistfully after them. "Aren't you coming with us?" he shouted. "No," replied the native, "I am going back to my people to tell them all I know about Jesus." "But you will get shot if you do," shouted the missionary. "I can't help that, Misi," was the quiet answer. "There is no one else to tell them, and I can't leave them." And the brave man went back to his village half way up the mountain to what seemed certain death. He held a daily service, and then, just as the work began to take effect, the mountain savages attacked his village. Two of his people were killed, and the rest fled to the coast, and scrambling down the cliffs found hiding-places in the caves along their base.

The enemy were afraid to climb down, and so they watched from the top of the cliffs and fired at anyone they saw emerging from the caves. The Christians remained in hiding by day, and stole out in the night to hunt for fish, or dig up roots to live upon. Again and again the missionary went and pleaded with Charlie and his people to abandon North Tanna and come with him to the head station, where they would be at peace, but the noble teacher always answered, "No, Misi, if we leave North Tanna that will be an end to the worship, and the

heathen will have it all their own way, but if we stand fast we may win them for Christ." For six long, weary months of peril, sickness, and unspeakable hardship these men and women stood fast, till the missionary marvelled at their self-sacrifice and heroism. The savages wondered too, and at last they came down without their guns, and asked, "What is it that makes your heart so different from ours that you do not fear our guns, and keeps you here when you might leave at any time with the missionary and live in peace and plenty?" Then Charlie told them the old, old story of Jesus and His love, and it was easy for them to believe it, because they saw a living embodiment of it in Charlie. They did believe it, and there was a great ingathering of these mountain tribes.

Thus Polynesian and Melanesian vie with one another in their loyalty and devotion to Jesus Christ, and in the lavish expenditure of their lives for His sake and the Gospel's.

The following letter, sent to his fellow Raiateans by Teina-ore out of the thick of the battle in New Guinea, while his comrades were falling all around him, reveals something of this indomitable spirit:—

Teina-ore's
Letter.

"To the Church and Deacons, and Children; to the King, Governors and people on Raiatea, Tahaa, Porapora, Maura, and Huahine! Salutations! Dear Friends, may we be blessed by meeting one another by means of this letter, through the love of our Lord Jesus Christ, the Author and Finisher of our faith. Amen.

"I, Teina-ore, am going to give you the New Guinea news. This is what has happened among us during the past year. Our sister, Amaaura, has just fallen asleep; her death sleep began on the fourteenth. On the fifteenth Tau died. It was useless for me to make a boat journey to Amaaura's village, for it is two hundred and four miles

distant from my own village. When Tau'i died, I put a shelter over the grave and then enclosed it by a wooden fence. After that I brought away the few things they had left behind, and gave them into the hands of the English missionary, who will send them back to their relatives in the Islands. And the little girl, too, of poor Tau'i, I took her to Mrs Lawes, and she took charge of her. Thus, you see Amaura is dead, the wife of Teina-ora is dead (his own wife), and Taputu's wife is dead also. Four of us have died recently, but you must not think we are the only ones; a very large number of teachers have died through sickness, four Tahitians, two Samoans, four Savage Islanders, one Rarotongan and one Fijian (twelve in the year); twenty-nine teachers are left; the wives of twenty-four are living, making fifty-three in all.

"And now my kindred at Raiatea, I ask you this, surely we are not to be the last to come to New Guinea from Raiatea! Oh, Friends at Raiatea, if anyone should say, 'I will go to New Guinea as a substitute for the dead,' don't let your hands hang down, but hold up your hands (and support him). New Guinea is being harvested. Some ungathered fruit is dropping off the tree. The vine has been pruned, seed is growing. Oh, friends at Raiatea, look with your own eyes at this field, wherein the ground is digged and softened. Make the Mission Institution grow once more. Send to me here in New Guinea reapers for the harvest. Be up and doing. Don't sever the rope by letting the Institution fall through. The Gospel rain is falling now. Men are coming over to God, and oh, nearly all the missionaries are dead. Oh, Raiatea, now you must go forth and collect fresh men for the Mission Institution. This is the request I send to you, O people of our Islands. —Your affectionate son,

"TEINA-ORE, at New Guinea."

**The Appeal
of the Native
Worker.**

Surely these men have a message for the Church. It is written in their dedicated lives, in their fiery trials nobly borne, in their martyrdom. They bequeath to the Church the completion of that task wherein it was their glory to spend and be spent.

SOME TOPICS FOR DISCUSSION

The relationship and complementary tasks of the missionary and the teacher.

The emphasis to be placed on training institutions for teachers and the elements necessary to an adequate training.

The characteristics of South Seas pioneers that recall the lives and characteristics of the Apostles.

CHAPTER VI

THE NATIVE CHURCH

PRELIMINARY CONSIDERATIONS

NEGATIVE RESULTS—

- Abolition of Idolatry and Attendant Evils
- Abolition of War, Cannibalism, and Barbarous Practices
- Abolition of Licentiousness, Murder, and Theft

POSITIVE RESULTS—

- New Conception of God
- New Individual and Family Life
- Education and Literature
- Bible Study, Liberality, and Missionary Zeal
- Faithfulness in Persecution
- Belief in Prayer and in the Holy Spirit

SOME TYPICAL ILLUSTRATIONS

SOME NON-MISSIONARY TRIBUTES

THUS far we have been watching the missionary and the native teacher at their work, and we have seen something of the toil and sacrifice of their lives. They have sown faithfully, in spite of difficulties and trials innumerable, and always with a deathless hope and the calm assurance that it was well worth while. Were they right? Is the harvest worth the sowing? Is it worth while?

There are two outstanding factors that must be kept constantly in mind in weighing the results of missions. Right Background. First of all, we must remember the conditions of life—religious, moral, and social—that prevailed in the Pacific

before the coming of the missionary. That, and not the conditions in Christian lands, is the background to be kept in view in estimating the fruitage of Christian missions. Centuries of evolution separate the heathen of yesterday from the Christian of to-day, and full value must be given to this absolute fact if our judgment is to be just.

**Two
Streams of
Influence.**

In the second place, we must keep in mind that into this welter of savagery there came two great streams of influence tending in opposite directions. One stream, making for deeper degradation of heathen life, is composed of the white men who sailed to the Pacific to work out their own selfish purposes, irrespective of human rights or Divine law. These men sowed tares, and therefore we must look for tares in the harvest that is being reaped. The other stream of influence, making for the purifying of native life, is also composed of white men and women, some traders, but mostly missionaries, who went into the Pacific with the sole purpose of saving life. Mistakes have no doubt been made by these men and women, and the missionaries themselves would be the first to acknowledge their faults and failings, but their purpose has been pure and their zeal and self-sacrifice are the glory of Christ's Church. These two streams have often clashed, to the great detriment of the work of Christianizing the Pacific, and their very existence has meant a mixed result in the native Church.

These facts and factors must be kept in mind, then, if we would form a just and adequate judgment as to whether South Sea Island missions are really worth while.

**Negative
Results.**

Coming now to examine the facts with a calm and dispassionate mind, what do we find as the actual and visible results of missionary work in islands where time and opportunity have been sufficient to make the test a fair one?





Photo, Rev. H. M. Dauncey
A Native of New Guinea

To begin with, we find that idolatry and all its attendant evils are gone. The idols have lost their power to inspire dread, and the element of fear has been eliminated from the worship and the daily life of the people. They now know that God is love, and that evil spirits have no power over God's children: the motive that impels them to worship is love. The 'sacred men' have lost their power, and the people are set free from their cruel bondage. Witchcraft is gone, and with it all the suspicion that led to so much shedding of innocent blood. They now know that the issues of life are with God, and that in His keeping all His children are safe until He calls them home; and so when sickness comes they do not simply turn their faces to the wall and die. Only those who have lived amongst savages know what a load of dread and anguish is lifted from their hearts by the passing of the power of the 'sacred man' and his sorcery. If it were only for this liberty where-with Christ has made them free, would not the result be worth all the toil and the sacrifice?

With the downfall of idolatry has come freedom from the awful dread of human sacrifice. They know now that the sacrifices of God are a broken spirit, and that the highest act of worship is not the destroying of the life, but the surrender of the life to God that we may receive it back again cleansed and filled with His own Spirit. And so the death drum beats no more, and the children do not even know the dread sinking of the heart with which its notes were once heard. The *Tabu*, too, has gone, with all the cruel wrong it inflicted. No men are now recognized as 'sacred' beyond their fellows, and all may come equally into the presence of God and commune with Him face to face. It is a wonderful freedom which the Gospel has brought to these people, who were held down so mercilessly by the dead hand of the past.

**Idolatry
Abolished.**

**Human
Sacrifice
Abolished.**

**Barbarous
Practices
Abolished.**

Cruel and barbarous practices have disappeared under the transforming influence of the Gospel. Infants are no longer killed by their own parents, and whole families are growing up to replenish the earth and subdue it. Aged parents are no longer buried alive, but are carefully and lovingly tended in the evening of their days. The sick are no longer treated with a brutal callousness, but are cared for with growing sympathy and gentleness. The trial by ordeal is a thing of the past, and justice is administered in truth and equity.

**War
Abolished**

War has passed away, and little children are no longer shot down in cold blood because their fathers are at feud. Women can safely wend their way to the water springs without being waylaid and slain by their enemies.

One night as the writer was passing down the coast by sea, village fires twinkled here and there along the dark coast line, while at other places the villages, were in total darkness. On inquiring the reason of this, he found that the fires were burning in the Christian villages where the people had nothing to fear, and were sitting chatting around their family fires before retiring for the night. The heathen villages were in darkness, because the people dared not light their fires, in many cases dared not even sleep in their houses, but crept out into the scrub lest their village should be attacked in the night. It was a revelation, even to the missionary, of the change which Christ's peace brought into men's hearts and lives. The evening and morning hymn of praise has for ever supplanted the death-wail that so often struck a thrill of horror through the village. The feeling of security which this change brings can be realized only by those who have lived in heathen lands.

**Cannibalism
Abolished.**

Cannibalism no longer stirs the worst passions of the human heart in the glens and mountains of these fair islands. Indeed, the Christians view their former practices

with shame and horror. The Rev. J. W. Burton brings this out very powerfully in his book on *The Fiji of To-day*:

“‘Isaiah, have you yourself ever tasted human flesh? The eyes seek the ground, and the mottled foot for a minute or two toys with the grass. Without raising his eyes he touches his lips with his finger. It is enough. He has eaten and is ashamed. . . . At last, the old, uncomely face is raised again, and on it there is an expression of sadness, tempered with nascent joy. It is far more beautiful, that face, than the traveller had judged at first.

“‘It is true, sir, I have eaten. I am full of shame. But, sir, it was in the days of darkness before the light of the Lotu came to Fiji. God is good-hearted and I am forgiven. I am now trying to make a *soro*—a recompense.’

“‘What is your *soro*, Isaiah?’ asked the missionary. ‘Sir, you know that only last year I sent my only boy to the land of New Guinea, where the light is only very weak, that he might take the place of Alik, who died of fever. He is the only one left to me, and, sir, I loved him greatly. It is only a small *soro*, sir, but it is the most I can give, and God is goodhearted.’”

The abominable licentiousness and open immorality of heathenism have given place to a growing purity of heart and modesty of speech and action. The children are no longer polluted by the filthy talk of their seniors, and the initiation ceremonies are a thing of the past, or have been purged of their evil elements. The cleansing of the foul imaginations that sullied their minds and blunted their moral sensitiveness has been as the fresh breeze of heaven sweeping through the fetid atmosphere of a charnel house. The beautiful, matchless stories of the Bible have taken the place of the meaningless and putrid stories with which the minds of the children were formerly corrupted. No

Licentious-
ness
Checked.

words can adequately express what this means to the young life of the community.

Family Life
Cleansed.

The old caste restrictions that degraded women and girls and made them the slaves of their husbands and brothers have slowly crumbled away, and the coming of Jesus has created the home with all its holy influences. Men and women, girls and boys, unite in the family circle, and each respects the other's rights and privileges. Home life, by its discipline and refining influences, is building up a new national life, and making possible the permanent uplift and progress of the race.

Life and
Property
Safe.

Life and property are as safe in Christian islands as they are in our own lands ; indeed, they are far safer. Houses may be left open for weeks at a time, while the owner is away, and no one would dream of touching a thing. The writer has put this to a practical test many a time, and never once has his confidence been misplaced. The foreigner may land and travel with perfect safety where a fearful death would have awaited him in pre-Christian days. Even the men who decry mission work are prospering by its beneficent results. A trader complained bitterly to the writer one day that the Christian natives were all shams and humbugs, and that he would far rather have to do with the unspoiled heathen, who were in every way more honest and reliable. The very next day the assistant missionary went to see him about something, and found him in his store. The trader started to walk with him to his house which was hidden away amongst the trees, when the assistant said, "You have forgotten to lock your store." The trader took a quick glance round and then said, "Oh no, it is all right ; these are all schoolboys,¹ and they won't touch anything." Thus, the very man who declared that the Christians were shams, less honest than the heathen, yet

¹ Schoolboy is the general term for Christian in the islands.

knew he could leave his store open, with all the goods exposed, with perfect safety. Not long afterwards, his store was broken into by heathen in the night, and a quantity of money and ammunition stolen. Through the influence of the Christian natives most of the money was returned, though the ammunition had already been expended in fighting.

Still later, the same trader begged the missionary to lend him one of his Christian helpers to take charge of his boat on an expedition along the coast, because he could not trust his heathen boatmen. Finally, the same trader used his influence to persuade heathen tribes to join the Christian party, so convinced was he of the reality and fundamental nature of the change wrought by Christianity in their lives, even from a commercial point of view.

Darwin was profoundly impressed by the change wrought by the Gospel among savages. "On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the Islands only twenty years ago ; nor even with Europe at the present day ; but they compare it with the high standard of Gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this standard, blame is attached to the missionary, instead of credit for what he has effected. They forget, or they will not remember, that human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world—infanticide, a consequence of that system—wars when the conquerors spared neither women nor children, that all these have been abolished, and that dishonesty, intemperance, and licentiousness have

Darwin's
Tribute.

been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude, for should he be at the point of shipwreck on some unknown coast he will most devoutly pray that the lesson of the missionaries may have reached thus far."

Perhaps the most convincing answer to the arguments of the critic was given by a Fiji chief, who listened patiently to his white visitor as he decried the missionary and his work, and then replied: "Look here, my friend, do you see that oven there? Well, if it had not been for the missionary and his work, you would now be in it, and we should shortly be feasting upon your body."

Thus far we have been examining the results of Christianity in the direction of changing the old order. Now we shall turn our attention to the more constructive or positive results by which it is making all things new. The Gospel has not only destroyed the old superstitions and the cruelties and vices that arose out of them, but it has built up a native Church and a native community which is permeated by the Spirit of Jesus.

The knowledge of Jesus has brought them an altogether new conception of God, and this has wrought a profound change in their whole life—individual, family, social, and national. The Fatherhood of God has taught them to love one another, and the Cross of Jesus has shown them the measure of that love; while the holiness of God has taught them that His children must be pure in heart if they would be His worshippers. The love of a Holy Father has become the supreme motive that has changed degraded, cruel savages into gentle, loving men and women, and impelled them to serve one another with real self-sacrifice. Not only is the past life put away, but they have entered upon a new life that is full of wonderful and undreamed-of possibilities. Their very faces change as the new motive

**Positive
Results.**

**New Con-
ception of
God.**

works within them, purifying their imaginations, cleansing them from selfish ambitions, and daily leading them deeper into knowledge of the character and purpose of Jesus.

This change works from within outwards, and gradually transforms the whole life of the people. The cleansed heart must have a clean body; the clean body must have a clean house; the clean house must have a clean village; and so the leaven works till the whole social life is leavened with the Spirit of Jesus.

Nowhere is this change more marked than in family life. **Family Life]** Here a miracle indeed has been wrought. In the old heathenism a woman had no part in the religious life of the community. She was a mere slave without a soul, except a slave's soul, which was liberated by the strangling of her body on the death of her husband—liberated only to continue as a slave in the spirit world. Now, the wife and mother is the centre of the house, honoured and revered as she is only where the spirit of Jesus has entered. Children and parents love and serve one another, not simply in youth and health, but also in sickness and old age. Realizing the source of the new peace and joy that has come to them, they begin and close each day with the worship of God as the supreme act of family life. Mr Burton describes this well in the *Fiji of To-day*, where Mr Thomas is visiting a distant village: "Soon the sound of voices is heard coming from the nearest village. The lights gleam out from open doorways, and a dozen hymns are borne out on the stillness of the night. The visitor makes signs to the lad to go quietly, and then himself moves stealthily forward and peeps in at the open door. There is an old grizzly man reading something from a book, with a family sitting round on the mats. Mr Thomas cannot understand a word of that which is being read, but he concludes that it is from the Bible. Soon the chapter

is finished, and the little company falls face downwards upon the mats. The mumbling commences again in words indistinct and unintelligible. The voice rises higher and higher, until, at length, the listener without catches an indefinable note which his early religious training had first taught him to recognize—the note of a man pleading with God.”

It makes one think of *The Cottar's Saturday Night*, in which Burns describes a Scottish home at family worship, and then exclaims :

“ From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad.”

Village School.

In the morning, after family worship, the people gather in the village schoolhouse for their morning school. There they have their reading, singing, and Bible lessons before they scatter for their day's work. The writer has often been awakened in the grey dawn by the sound of the native drum calling the villagers to their school. The Bible is their text book, and they steep their minds in its teaching. Any passage too difficult for their teacher is reserved by him for his next visit to the mission station, when he calls upon the missionary in his study, sits down upon the floor, and propounds his problems. The answers are carefully noted down, and then explained to the villagers on his return. It is a pleasant sight on a bright Sunday morning to see little groups of natives in their many-coloured dresses sitting upon the green grass poring over the Scriptures. Teaching is a joy when people are so eager to learn, and so keen to apply the teaching in their daily lives. Their love for the Word of God, and their simple faith in its authority, are part of the explanation of the marvellous change that has come into their lives. Those who are too old to read learn the passages off by heart, and none are

admitted to the membership of the Church without being tested as to their knowledge of the Scriptures.

The value they place upon the Scriptures is shown by **Bible Study**. the large sums they are willing to pay for them. To print literature in a foreign language is always costly, but the British and Foreign Bible Society enables the work to be done at a wonderfully low price. The natives on their part make arrowroot, copra, and cocoanut oil, in order to refund the Society its expenditure on their behalf. Arrowroot-making is a sacred industry in many parts of the Pacific, the whole of the proceeds being devoted to religious purposes.

Indeed, the native Christians are extremely liberal when **Liberality**. one takes into account their lack of means. The greater part of the work is, apart from the salaries of the foreign workers, self-supporting. They pay for their own Scriptures, build their own churches and schools, largely support their own teachers and preachers, and in many other ways help to lighten the financial burden of the work. In addition to this, thousands of pounds are contributed annually to the funds of the various Foreign Mission Boards. In 1911-12 the churches in Samoa sent over £5000 to the London Missionary Society, and the churches in Fiji over £10,000 to the Australasian Wesleyan Methodist Missionary Society, after paying for the support of their native ministers and evangelists in each case. Good progress is thus being made by the native churches towards independence.

This has an important bearing also upon the future of **Incentive to Work**. the race, for it necessitates work, and work is the only corrective of that natural tendency to indolence which is the most seductive enemy that the South Sea Islanders have to face.

The native Church is also largely self-propagating, **Missionary Zeal**. although the work is done under the inspiration and

supervision of the foreign missionaries. Every true convert becomes a missionary to his fellows. The progress is slow till you get your first believers, and then the new faith spreads rapidly. The natives know how to win each other in ways that the foreigner can never fully learn, and their changed lives give an irresistible power to their message. Christianity ceases to be a foreign religion only when it is established in the lives of black men and women and their families. The eagerness of the natives to make converts of their fellows is most remarkable, and there is never any difficulty in getting volunteers for evangelistic tours lasting days at a time, and involving long and perilous journeys by boat, or difficult and exhausting journeys over the mountains. Neither fatigue nor danger can damp their ardour, and many of them count it the highest possible privilege to suffer for Christ's sake and the Gospel's. We have already seen something of the wonderful heroism and self-sacrifice of the native teachers who left home and friends to face hostile savages in other islands that they might win them for Christ. It is only a brief glimpse here and there that we have had, but surely we have seen enough to have no hesitation in declaring that the native Church is a missionary Church, deeply permeated by the Spirit of Jesus.

**Persecution
and Temptation.**

The reality of this change in the lives of the converts has been put to the severest test in two directions. On the one hand they have suffered persecution, and come through it triumphantly, albeit some have won the martyr's crown in the course of it. On the other, there has been much tempting on the part of unscrupulous white men. We can understand the raging of the heathen, but that men of a Christian race should do such devil's work is beyond all comprehension. The supreme hindrance to the spread of the Gospel is to be found in the lives of such men rather

than in the opposition or the indifference of the heathen. But, in spite of it all, the native Church grows in spiritual life and power, and slowly but surely the heathen are being brought in.

The native Christians believe intensely in prayer, and they pray with the simple faith of a little child. In this way they enable God to do all kinds of wonderful things—things that He longs to do for us, but cannot because we have not the simple child-faith which alone enables Him to work out His great purposes among men. They pray about everything, and so are made strong to bear trial and to face danger. The writer remembers one occasion when Lomai went to rescue a tribe that had been driven into a mountain and surrounded by its enemies. The heathen section of his tribe pleaded with him to wait till they could get a band of armed men to accompany him, and Iavis was going to argue the matter, but Lomai said, "This is no time for talking—this is a day for action in God's name. Let us go alone." About half way to the scene of action he met a band of young men, armed with loaded guns, who wished to go with him. "Put away those guns!" he said. "We are afraid to go without them," they replied. "Then go back home," said Lomai, "for we go in God's name, and not a worshipper shall take his gun this day." The men turned homewards with shamed faces, but Lomai and his little company pressed on. Presently they heard firing in the direction in which they were going. "Stop," said Lomai, "I see trembling among you. Let us worship God, and He will take away all our fears, and lift up our hearts." They sang a hymn, and Iavis prayed. They were brave again and pushed on with their perilous enterprise. When they reached the enemy's pickets they found the road left clear, and so they passed through unnoticed. When Lomai and his party came upon the beleaguered tribe they found

**Belief in
Prayer.**

them living in a small enclosure almost dead with hunger and fear. Lomai said to them: "We have come in God's name to save you. Come with us at once." As they hesitated for very fear, he said: "This is your last chance. God has sent you deliverance this day. Come now, and you live; stay, and you die." And so they followed him, although in great fear and trembling. Lomai had a baby in one arm, and an old woman leaning on the other. Suddenly, as they neared the enemy's lines, they heard firing in front of them. The rescued tribe turned to fly, but Lomai called out, "Don't be afraid; God has sent us to-day, and we are safe in His keeping. It is salvation and not death that has come to you this day." God heard Lomai's prayer, and caused the enemy to return home and leave the road unguarded; thus they passed safely through once more, as they had done in the morning. Long after dark Lomai and his party reached home, utterly worn out. Their heathen friends were amazed beyond measure at the result of their expedition, and said: "Our word is finished. We have no other chiefs now but you two. The worship has done what we with our guns were weak to do. Your word is true, and there is no strength in us." It was a brave deed, and a wonderful instance of God's immediate response to simple and believing prayer—wonderful and yet typical of the prayer life of these island Christians, typical also, surely, of what the prayer life of all Christians should be.

**Belief in the
Holy Spirit.**

Other features of the spiritual life of the native Christians are, their intense belief in the Holy Spirit and His influence upon men and women; a joy that impresses the heathen by its contrast with the gloom that overshadows so much of their life; and a warm-hearted brotherliness that reminds one of early Apostolic days. In many ways they repeat New Testament conditions.

How can these facts be explained? Certainly not on human grounds. Mrs Armstrong tells how Stephen Teroaniara said to Bishop Patteson :

“Bishop, why is it that now I think as I never thought before? You know I used to be willing to learn, but I was easily led away on my own island. . . . I feel quite different. I like and wish for things I never really used to care for. What is it?”

“What do you think it is?” asked the Bishop.

Stephen replied, “I think—but it is so great—I think it is the Spirit of God in my heart.”

Witness to the change wrought in the islands is borne by seamen and traders as well as by missionaries and travellers. The debt which Governments owe to missions has been repeatedly expressed by leading administrators all over the Pacific. Men like Sir William M'Gregor, the Hon. John Douglas, Sir Peter Scratchley, the Hon. Alfred Deakin, Sir George le Hunte, Judge Murray, Herr Schmicle, Dr Solf, and a host of others have spoken in the highest terms of the innumerable ways in which missions aid the administration in its work of developing native territories.

Sir William M'Gregor, for example, writes thus in one of his reports: “The lapse of time has steadily strengthened the conviction that mission labour is of immense value and importance to the Possession. The training and education of children and of youth is practically in the hands of the missions. The figures will give a fair idea of the extent to which this very important task is attended to. The example of the regular and upright life of the missionaries is of itself an object-lesson of great significance. The humanity they practise in regard to the sick, the cast-away, and the abandoned child; the moral force by which they exercise restraint over many bad characters; and their sympathy with the weak and suffering, are all softening and

**Government
Tributes.**

**Sir William
M'Gregor's
Tribute.**

ameliorating circumstances that could not otherwise have been supplied to the natives."

**Judge
Murray's
Tribute.**

Judge Murray, Acting Administrator in Papua, writes: "The steady advance of missionary enterprise will be noted with satisfaction. Anyone who has had experience of Papua, whatever his views on religion may be, must at least realize the enormous civilizing influence which has been exercised by the missions. It is fortunately not necessary to enter into the vexed question of whether the Government owes more to the missions, or the missions to the Government; the broader and truer view is to regard both missions and Government as working together towards a common end, that end being the amelioration of the native races of Papua. The goal of both is identical, and the general direction of their march is the same. . . .

"It would probably be quite safe for a white man to travel unarmed from Purari Delta to the German boundary—far safer than to walk at night through some of the cities of Europe and Australia, and this is largely due to the efforts of the London Missionary Society and the Anglican Mission. . . .

"The debt which the Government owes to the mission is, therefore, far greater than any amount which they may contribute to the revenue by way of Customs."

Many others might be quoted, but these are enough to show how deeply administrators value the results of the missions.

**Native
Leadership.**

Perhaps the most convincing evidence of the life and power of the native Church is the splendid leadership which has been developed among its own members. No Church in the world has a nobler record of heroes of the Cross and martyrs of Jesus than the South Sea Island Church. Even when we take into consideration their intellectual inferiority, the number who have fallen under

the stress and strain of temptation, and all who have proved unsatisfactory, there yet remains a multitude of names that add lustre to the Gospel story. The whole Church of Jesus Christ has been unspeakably enriched by the story of those absolutely fearless and self-sacrificing men and women. The Church that can produce such leaders is a living Church.

We do not claim for the native Church anything approaching perfection. Indeed, there is much to mourn over. How could it be otherwise when we remember the pit out of which they were digged, and the unholy influences that tend to draw them away from all that is noble and good? There are perplexing problems to be faced for which solutions have not yet been found, and these will be discussed in the closing chapters, but in spite of all its faults the native Church is a living monument to the marvellous power of the Gospel of Jesus Christ—the greatest apologetic for the Christian faith in modern days.

To sum up, then:—Heathenism with all its enslaving superstitions and cruel practices has disappeared from Christian islands. In its place has come a new conception of God as the Holy Father Who sent His Son to save the world from sin. Out of this has grown a regenerated individual life, a new social order with a Christian family life at the heart of it, the beginnings of national life with law and order reigning in place of club law based on the principle that might is right, a national system of education, a national literature, hospitals and all kinds of beneficent institutions, a vigorous native Church officered by natives and supervised by foreign missionaries. All this has prepared the way for civilization with its settled Government and expanding commerce. But the native Church is in its infancy. It is not yet out of its swaddling clothes, and its leaders lack experience and the wisdom and capacity for

**The Appeal
of the Native
Church.**

administration which experience alone can give. They cannot yet be left without the missionary's help and supervision. They must be aided till they can stand alone. They are worthy of the best that we can give them, and there will be rich fruitage for all the toil and sacrifice that we expend upon them.

SOME TOPICS FOR DISCUSSION

The material out of which the native Church is built up.

The distinctive glories of the Church in the South Seas.

The outstanding weaknesses and needs of the native Church.

The Church in the South Seas as an apologetic for Christianity in the world.

The possibility and advisability, in view of the developing native Church, of withdrawing missionaries.



Photo, Dr George Brown

A Village in the Solomons



CHAPTER VII

THE NEW CONDITIONS

SPREAD OF WHITE SETTLEMENT—

Strategic and Commercial Importance
Opening of the Panama Canal

INTRODUCTION OF ASIATIC LABOUR—

Ethics of it
Rev. J. W. Burton on the Indentured Coolie
The Church's Responsibility

THE DYING OUT OF THE NATIVES—

Causes independent of the White Man
Causes due to the White Man
Responsibility resting upon State and Church

SPIRITUAL DANGER OF TRANSITION STAGE

INDUSTRIAL DANGER OF NEW CONDITIONS—

Efforts to meet this Need
Opportunity or Christian Laymen

THE world is full of unrest and change. Missionaries are everywhere face to face with new developments and new conditions. Old methods have to be revised, and a fresh study of the fields has to be made by the missionaries and their Boards with a view to meeting the new situation that has arisen. Nowhere is this more true than in the Pacific. Changes have taken place with a bewildering rapidity, and it has been difficult to keep pace with the new developments. Indeed, the Church is only just awakening now to the startling fact that the Pacific of to-day is an entirely different place from the Pacific of yesterday. In this

**A New
Pacific.**

chapter we shall examine the present situation, and try to realize something of the magnitude of the changes that have come about.

**Spread of
White
Settlement.**

The spread of white settlement is one of the great factors in the making of the new Pacific. Only yesterday missionaries and traders were dotted here and there, each living at an isolated outpost; to-day men of the white race are to be found all over the islands, and there are many towns where hundreds live together. A few years ago mission vessels and a few trading and labour schooners, with an occasional warship, were the only ships that sailed these seas; now great ocean liners call regularly at the main ports, and almost every island is in monthly touch with Australia. Not so very long ago a missionary's young wife, when she landed in Fiji, walked between two lines of dead bodies to the mission house, and the next week was made hideous by horrible cannibal orgies; now the visitor lands at an up-to-date jetty.

"The capital wharf, with gas lamps freely distributed along its sides, comes as a surprise to the visitor. He had visions of a surf-boat, and well-oiled natives carrying him ashore. Whilst waiting for the Doctor to grant pratique, and for the brass-buttoned Customs' Officer to seal up the ship, the sight-seer leans over the rail and revels in the beauty of the town of Suva. It is built on the water front, and stretches back over the uneven hills. The red oxide roofs of the bungalows blend artistically with the multitudinous greens of the foliage in which they are partly hidden. Colours that, if laid upon canvas in more sober lands, and beneath greyer skies, would seem profanity, lie side by side in perfect amity in these breadths of tropic shade. Yet he cannot help admitting that he is somewhat disappointed that the town is so English and civilized in appearance.

"The steamer berths at the wharf and the jetties are thronged with crowds of strange peoples. These furnish the romance the stranger is seeking, and which he found missing in the town. Soon these delightful people, in language unintelligible, are quarrelling with one another for the privilege (and reward) of carrying his luggage. At the end of the wharf he hails a cab and drives to the Pacific Cable Office to let his friends know that he has arrived safely in cannibal Fiji.

"He puts up at a first-class hotel, from the spacious balcony of which he leisurely surveys the scene beneath him. What a pity there is so much civilization; shops, offices, churches, carriages, fashions, newspapers—all remind him that the curse of the commonplace has touched Fiji. Policemen, with brown faces and ridiculous uniforms, stand with all the stolidity of their white brethren in English lands. Still, there is a dash of colour in the streets and an untamed roar coming from the reef, which are distinctly foreign."

Suva is typical of the new capitals that have sprung up in the various groups of the Pacific. These somewhat cosmopolitan towns remind one of the strategic importance of the Pacific, as the future battleground of the nations. Mr Frank Fox has written an interesting and well-informed book in which he discusses the future of this ocean. He points out that away back in the centuries the Mediterranean Sea was the strategic waterway where the destinies of nations were being wrought out. Then the chief interest centred in the Atlantic and the nations round about it. Now the Pacific is the storm centre, and the mastery of it will decide the balance of power among the great nations of the future. Russia was moving silently but resistlessly down upon it from the north, when she collided with the army and navy of Japan. The shock of that collision

**Strategic
Importance
of the
Pacific.**

shook the world, and the great tide of Russian influence was rolled back upon the plains of Manchuria. Japan then became a front-rank power, strong enough to dispute the mastery of the Pacific, but Japan is poor, and Korea has absorbed her attention of late. Now China has roused herself out of the sleep of centuries, and a mighty revolution marks her entry into the arena of nations. China will have a deeper influence upon the final issues in the Pacific than will Japan, but her hands may be more than full nearer home for some time to come. That, as Mr Fox points out, leaves only the British and the American races with any real power to dispute the right to control the destinies of the Pacific. At present Great Britain holds many of the strategic positions and dominates the situation, with Canada on the east, Hong Kong, Singapore, Australia, and New Zealand on the west, and numerous groups of islands scattered over its wide expanse. On the other hand, America holds Hawaii and the Philippines, and soon she will have the Panama Canal, which will enable her to dominate one important gateway into the Pacific. The conclusion Mr Fox comes to is that, by uniting, the British and American races can easily control the situation in the Pacific, but that any rivalry between them would simply hand over the supreme power to the Asiatics. Be that as it may, it is certain that the opening of the Panama Canal will be epoch-making, and will mark a new era in the history and importance of the Pacific.

**Commercial
Expansion.**

In any case, the commercial value of the South Sea islands is rapidly and enormously increasing. A glance at the commercial development of the main groups brings this home convincingly. In Tahiti there is a white population of eight hundred, and a trade amounting to £250,000 annually, while 50,000 tons of shipping passed through its main port of Papeete last year. The Cook Islands

have an export trade of £73,000, and the New Zealand Government is governing and developing the group in such a way as to win the highest praise of leading missionaries. In Tonga, imports and exports reach a total value of £350,000, while those of Samoa come to £315,000. In Fiji the commercial expansion has been even more astonishing, chiefly through the operations of the "Colonial Sugar Refining Company," and the trade of this young colony has reached the enormous total of £1,500,000. A capital of £3,000,000 is invested in sugar alone, and there is the assured prospect of large developments in the near future. In the smaller Gilbert and Ellice Islands the value of the trade is £40,000, while Ocean Island, of which the area is only 1500 acres, exports £314,000 worth of phosphates annually. Its population consists of 80 white men, 350 Japanese, 800 labourers from neighbouring groups, and only 470 Ocean Islanders. In the New Hebrides trade has risen to nearly £100,000, and in New Caledonia it stands at £775,000. The Solomon Islands already reach the annual trade value of £107,000, and there are large areas of low-lying land suitable for cultivation, with no hurricanes or droughts to worry the planters. New Britain raises £190,507 in trade, and New Guinea £475,000, if we include the German territory. In these groups alone, then, we have an annual trade income of nearly £4,500,000.

Such figures betoken a rapid increase in the number of white settlers, leading to a more adequate development of the natural resources of the islands. The opening of the Panama Canal will give an enormous impetus to trade and commerce all through the Pacific, and the next decade will see an expansion undreamed of in the past. While all this spells progress for the settlers, it brings with it many dangers and temptations for the native races. Will their interests be so guarded by the authorities that they will

share in the general prosperity, or will they be merely exploited for the enrichment of the alien white man? If one is to judge by the past, the outlook is not bright for the natives. But in any case, we cannot put back the clock of history and stem the tide of settlement, even if we would; and so perhaps the best thing to do is to point out some of the leading tendencies resulting from these new conditions.

**Introduction
of Asiatic
Labour.**

One of the most serious results of this commercial development is the introduction of Asiatic labour into the Pacific. Polynesians and Melanesians were tried and found wanting. Centuries of life in these warm latitudes, where a living can be procured with so little expenditure of effort, have left an indelible impression upon the temperament of the natives. The resultant tendency to indolence has made them practically incapable of long-continued, strenuous exertion. The labour problem is the planter's chief difficulty, and he has tried to solve it in many ways. In some groups they manage very well with island recruits, but in others they have grown impatient, and imported coolies from India, Japan, China, and Java. The question whether the importation of Asiatics would be good or bad for the aboriginal races seems never to have been raised. The requirements of commerce decided the question quite irrespective of human gain or loss, and one cannot help asking, at the outset, if this is right. Is it ethical? Is it Christian? Is silver and gold of more value than the souls and bodies of men and women? That question is answered in the affirmative all over the Pacific, in action, if not in words, even by men who call themselves followers of Him Who said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" The attitude involved seems to find expression in some such argument as this;—"These

natives have had their chance; they will not work strenuously enough or regularly enough to enable us to reap large dividends; therefore we must get others who will."

The most notable example of the introduction of Asiatics is in Fiji, where there are now over 40,000 Indian coolies, while the annual increase is about 4000. The Government supervises the traffic, and seeks to keep it within reasonable limits by stringent regulations. The recruits are medically examined before they leave India, and those unfit are rejected. A second medical examination takes place when the coolies arrive in Fiji. Those accepted are indentured for five years to work on the sugar-cane plantations. At the end of that term they put in another five years as free labourers, and then they have the right to a free passage back to India, but they are also at liberty to settle permanently in Fiji. Most of them elect to become settlers. In spite of Government regulations and supervision, the indenture system is utterly bad for all concerned. The Rev. J. W. Burton, who laboured in Fiji as a missionary to the Indians, gives the following description of the conditions of the indentured Indians:—

Indentured
Coolies in
Fiji.

"The life on the plantations, for an ordinary indentured coolie, is not of a very inviting character. The difference between the state he now finds himself in and absolute slavery is merely in the name and term of years. The chances are that as a slave he would be both better housed and better fed than he is to-day. The coolies themselves, for the most part, frankly call it *Narak* (Hell)! Not only are the wages low, the tasks hard, and the food scant, but it is an entirely different life from that to which they have been accustomed, and they chafe, especially at first, at the bondage. . . .

"No effort is made, either by the Government or by the employer, to provide the coolie with any elevating influence.

. . . The children are allowed to run wild. No educational privileges are given. . . . The Companies were afraid that if education were given—particularly in English—the coolie would be spoiled as labour, and that when a coolie became a Christian he would then hold absurd ideas about all men being brothers.

“So it comes that in the lines the very worst side of the Indian is developed. He is not a virtuous man by nature, and any inclination he may have is not helped by the life he is forced to live.

“One of the saddest and most depressing sights a man can behold, if he have any soul at all, is a coolie line in Fiji. There is a look of abjectness and misery on almost every face that haunts him. Dirt, filth, and vile stench abound. Wickedness flaunts itself unashamedly; loose evil-faced women throw their gibes at criminal-looking men, or else quarrel with each other in high strident voices, made emphatic by wild, angry gestures. The beholder turns away, striving to discover whether pity or disgust is uppermost in his mind. There is much occasion for both.

“Let it be said, to the credit of the Immigration Department in Fiji, that every care is taken, so far as possible, to prevent the oppression of the coolie. The system, however, is a barbarous one, and the best supervision cannot eliminate cruelty and injustice. Such a method of labour may be necessary to carry out the enterprises of capital; but there is something dehumanizing and degrading about the whole system. It is bad for the coolie; it is not good for the Englishman.”

Is it right?

Again we ask ourselves, is it right to subordinate the interests of human souls to those of capital? Is it not possible to develop Fiji for the sake of the Fijians as well as of the planters? Do not the claims of the Fijians and of the Indian coolie equal, in the sight of God, those of the

white men? Is not the whole attitude of the white man to the black man radically wrong and un-Christian? Can anything but the Christianizing of the white man put that attitude right? These are fundamental questions which all who study conditions in the Pacific—or indeed, wherever the white race meets the black—must seriously and prayerfully consider. “Seek ye first the Kingdom of God,” said Jesus; and does not the Kingdom of God include the black man as a child of God, and a brother of the white man? Again, Jesus said, “Thou shalt love thy neighbour as thyself,” and did He mean to exclude the black man from the law of love? Or is it a case of “Ye cannot serve God and mammon,” and is the white man putting mammon in God’s place? “It is bad for the coolie; it is not good for the Englishman,” is a statement that calls for the deepest thought on the part of all lovers of the British race, as well as of those who believe that all men are equal in the sight of God—even the black man and the white.

And what shall we say of the Church of Jesus Christ, whose sons are using a black man’s body and soul to make money, while she is sitting idly by and watching the spiritual murder of thousands of God’s children? Only some half-dozen workers are set apart for the saving of the coolies in Fiji. There is as yet absolutely no serious attempt on the part of the Church to save the souls of those abjectly miserable workers. All honour to the Rev. J. W. Burton for his noble and fearless attempt to arouse the Church to a sense of its terrible responsibility in this awful business.

The Moslems among the coolies are strenuously seeking to win not only the Hindus, but also the Christian Fijians, to Islam. Whether they succeed or not, the coolie element is increasing so rapidly that Fiji will soon be heathen again. The islands that were won so gloriously, and at such cost

**Responsi-
bility of the
Church.**

**A Heathen
Pacific.**

of blood and treasure, are passing under the sway of Islam before the very eyes of the Church, and she does practically nothing till Islam has obtained a tremendous advantage; and what is happening in Fiji is just what is bound to happen all over the Pacific. For example, the Colonial Sugar Refining Company now contemplates starting plantations in the Solomon Islands, where there is such splendid scope. This means the introduction of indentured coolies there also, and the repetition of the tragedy of Fiji. Cannot the Church arouse itself and then arouse the nation to some more Christian method of prosecuting the enterprises of capital?

**Natives
Dying Out.**

A still more disquieting feature of the present situation in the Pacific is the fact that the natives have not been able to adjust themselves to the new conditions, and are consequently dying out. The only people who appear to have even a fighting chance of surviving are the Maoris of New Zealand, although they also have been terribly reduced owing to war, disease, drink, and other causes. Some men quietly accept this fact as the inevitable result of the evolution of the race, and declare that the black man is doomed by the law of the survival of the fittest, and that nothing can save him. Others have earnestly searched for the causes, so that, if possible, a remedy may be applied before it is too late. A Royal Commission, appointed by the Queensland Government to inquire into the causes of the death-rate among the aborigines, reported that the main causes were drink, opium, consumption, and syphilis. A Royal Commission, appointed for a similar purpose in Fiji, declared the following to be the chief causes:—Abolition of polygamy,¹ consanguineous marriage, epidemic disease, free condition of women through abolition of club law,

¹ The Commissioners say in their report: "We do not ourselves regard the abolition of polygamy in Fiji as seriously affecting the decrease of the population. At all events no recommendation we might make under this head would be of practical value,"

leading temporarily to licence ; communal system, leading to lack of independent spirit, general depravity, premature civilization, native ignorance of treatment of disease, laziness. Full weight must always be given to the report of any body of responsible men appointed to inquire into these matters, and the opinion of the Fiji Commission provides food for profound reflection on the part of the missionary authorities.

The writer has studied this question since his boyhood, **Causes.** and the following seem to him to be among the chief reasons lying at the root of the undoubted passing away of the Pacific races :—

1. Causes operating independently of the white man.

- (1) Indolence, leading to the decay of bodily and mental powers.
- (2) Infanticide, preventing natural increase of the population.
- (3) Witchcraft, leading men and women to give up the struggle for life as soon as sickness comes, under the belief that it is hopeless, and to take other lives in revenge.
- (4) War, leading sometimes to the utter extermination of whole tribes.
- (5) Licentiousness.

2. Causes operating through the coming of the white man.

- (1) Disease—epidemic and specific.
- (2) Drink, not only demoralizing but actually destroying large numbers of people.
- (3) Firearms, making war much more deadly, and taking away the incentive to the development of the physical powers, by making the weediest man in the tribe as good as the most physically fit.
- (4) The Kanaka traffic, breaking up family ties and draining the islands of their young life-blood.

- (5) The encouragement of immorality.
- (6) The numbing influence of the conviction that the black race is doomed, and that it is useless to struggle against the inevitable.

**Responsi-
bility of
Government**

For the first set of causes the white man is not responsible, and it is quite possible that these alone, if unchecked, would have gradually resulted in the passing away of the dark races. But the second set are directly due to the coming of the white man, and for these we are undeniably responsible. There can be no doubt whatever that the second set of causes have tremendously accelerated the death-rate of the natives, and will, if unchecked, lead to their complete extinction within a very short time. It is equally certain that all the causes which are due to the coming of the white man are more or less within human control, except the last one. They could, therefore, be eliminated, or at least reduced to a minimum, by a strong paternal government. The fact that they continue to operate so freely at the present time is due to the sinful greed of individual white men and the laxity of the governing authorities.

**Responsi-
bility of the
Church.**

On the other hand, while the first set of causes are not within human control history has proved that the Gospel of Jesus Christ is able so to eliminate them, by the working of the Holy Spirit, that they cease to operate with any effective power. Whithersoever Christianity has come in the world, the forces of moral and spiritual decay have been arrested, and the forces of life have begun to operate. If that be so, are we not really responsible for the continued operation of the first set as well as the second? To know the remedy, and not to apply it, surely makes us responsible for the continuance of the disease.

**Is it then
Inevitable.**

In view of all these facts dare we say that the extinction of the black race is inevitable? To talk about evolution

is mere cant, for we have the causes of decay directly or indirectly within our own control, and not one of them is a natural cause that can be said to be in line with God's will as revealed in the law of evolution, or in anything else. It is not the superior qualities of the white man that are causing this dying-out of the natives, but the indolence and sin of the black man, combined with the evil qualities of the white man. Both these factors can be eliminated by the Spirit of Jesus, and the latter of them can be largely controlled by firm and Christian government. Surely this makes the Christian Church and the civil government equally responsible with the white man, who exploits the native to satisfy his own lust and greed. It is time that white men faced the facts and called things by their right name, and it is the bounden duty of the Church to see that this is done. We missionaries declare that the black race need not die out, and that the causes are more or less within our control. A mere denial by those interested is not a sufficient answer. There must be searching investigation by the Church and by the civil authorities into these things. It is a national as well as a spiritual responsibility.

Another result of the present transition stage through which the island races are passing is more immediately within the sphere of the Church, and calls for grave and prayerful consideration. That is the moral and spiritual condition of the native Church. The converts of the first generation were heroic men and women, full of faith and of the Holy Spirit, prepared to sacrifice their lives if need be for the spread of Christ's Kingdom. They knew the cruel bondage of heathenism, and they threw themselves into the work of delivering their brethren from it with an enthusiasm and devotion that called out all their strongest and noblest qualities. Suddenly set free from club law, the *tabu*, and

Spiritual
Dangers of
Transition
Stage.

all other heathen superstitions, they had within them a new motive power stronger than all the others combined, giving unity and purpose to their whole life. Now and then a man or woman fell, and sometimes even a leader succumbed to the subtle temptations of the old nature, to the sore and bitter disappointment of his missionary. But on the whole there was a moral and spiritual robustness about these early converts that promised great things for the future. It seemed as if the native Church had entered upon a career that would leave the older Christian Churches far behind. It almost seemed as if the golden age were about to be ushered in; they mounted up with wings; they ran and were not weary; and they imagined it would be all running. But they forgot that running is followed by walking, and that the promise adds, "They shall walk and not faint."

In many islands the strenuous rush of conquest is over, and the more difficult and delicate process of consolidation and building-up has commenced. There is not so much to call out the heroic, and there is much to try the patience, and even the faith, of the people. The process is difficult under any circumstances, but it is a hundredfold more difficult under the new conditions obtaining in the Pacific. It is a natural and necessary stage in the development of the native Church—just as adolescence is a natural and necessary stage in the growth of a boy; yet it is a most difficult and delicate period, and calls for much prayer and tact on the part of his parents. In the case of the native Church two factors must be kept in view:—

From Law
to Grace.

(1) They have passed from the bondage of Law to the freedom of Grace. In their old heathenism their life was regulated from without by certain customs and superstitions. There was no self-disciplining of their own desires or passions, but the free reign that they gave to these was

curbed by stronger forces applied by way of compulsion. Club law did a great deal in some directions; *tabu* did much in other directions; the fear of evil spirits and of the 'sacred men' also acted as a check; but all these influences are gone. The Christian natives have entered into that freedom wherewith Christ has made them free. The motive power supplied by the task of winning their fellows and the purifying fires of persecution has for many of them passed away with the ingathering of the heathen. They do not even know the pit out of which they have been digged, and so have not the horror of heathenism to act as a spur. The old nature which was cowed by the great inrush of new spiritual forces has got over the shock, and is beginning to reassert itself. A new and harder conquest has to be entered upon—the conquest of the old nature and the direction of its tendencies into new channels that make for life. Passions have to be chastened, the will has to be disciplined, and the conscience has to be educated. The full implications of the new faith have to be worked into living experience. It is a slow process at best, and one has to learn by failure as well as by success. There is need of gentleness, patience, and tact, as well as of firmness and discipline, and we must exercise a great and Christlike sympathy and love. The native Church needs a great deepening of character, which can come only from the Holy Spirit, dwelling in the hearts and lives of the Christians. This is the great task of the second generation in all lands won from heathenism, and it calls for much prayer on the part of the older Churches, and much patient toiling on the part of the missionaries.

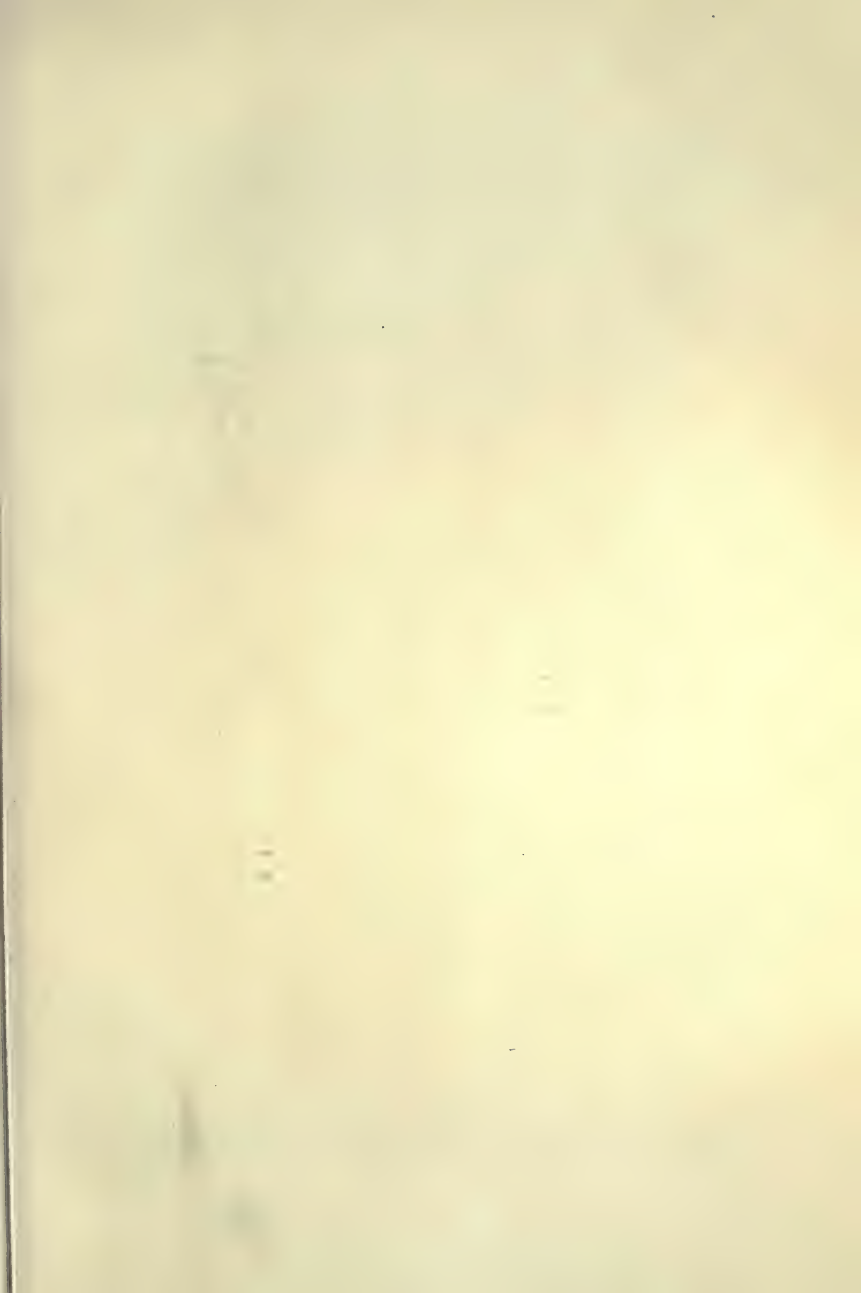
(2) But there is another factor to be kept in view. Just here, at this most critical stage in the growth of the native Church, when all its energies are required to fight the old nature, white settlement comes in like a flood, with its

Special
Temptations
of New
Conditions.

bewildering sea of temptations. What wonder if the young Church should be for a time overwhelmed by such a tide? It was hard enough before, it is infinitely harder now, and nothing but a miracle of grace can enable the Church to survive the onslaught. But the things which are impossible with men are possible with God, and He is working through it all. The native Church is coming through the ordeal marvellously well. Of course there are wounds and scars. Immorality, drink, worldliness and indifference have made sad ravages, but there is intense earnestness, and the cry goes up to God for the power to overcome. They need our special help at this critical transition period, till they have learned to walk and not faint. They need our prayers, and they need our best men to go to their aid. They are fighting against fearful odds—odds that white settlement has made, humanly speaking, overwhelming. Our appeal is to God, but our prayer is real only if we are prepared to let God use us in helping the natives through the spiritual crisis.

**Physical
Dangers of
Transition
Stage.**

The island races are also passing through a physical crisis, whose issue will profoundly affect the future of the race. The indolence has been already referred to, and there is extreme danger that it will mean the economic undoing of the black race in view of the new and more strenuous conditions of life that have come, and come to stay, in the Pacific. The missionaries early realized the need of industrial education, and the danger in those days was that they would over-emphasize the industrial to the detriment of the spiritual. Experience, however, taught the Church that Christianity alone could give a motive power strong enough to overcome the natural indolence of any race. This perhaps led the Missionary Boards to go to the opposite extreme and under-emphasize the industrial side of the work. Now we are coming to realize that both are





Photo, Scattie, Hobart

Santa Cruz People trading with a Visiting Ship
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necessary—Christianity to implant a persistent desire for work, and industrial training to provide an effective outlet for that desire. The South Sea Islander has great capacity, as is proved by his natural resourcefulness, as well as by what he has actually achieved under proper training, and his education must be along lines that will fit him for the part he has to play in the Pacific.

**Missions and
Industrial
Education.**

In Fiji there is a fine industrial institution at Davui Levu, where bright young lads are trained in industry and agriculture. A similar institution suitable for girls is being conducted at Matavelo. It is clearly realized that the education and uplifting of women is even more important than that of the men. The women of the Pacific have just as much influence in controlling the destinies of the black race as white women have in shaping those of their own nation. At Leulumoega, in Samoa, there is a flourishing industrial school where boys are taught the principles of carpentry, concrete work, plumbing, blacksmithing, boat-building, scientific agriculture, printing and newspaper publishing. And so right through the Pacific a growing attention is being paid by missionaries to the industrial side, that the natives may be fitted for life in these more strenuous days. Sir William M'Gregor gladly acknowledged this in the following report :—

“The London Missionary Society has done good and useful work as usual, and the condition of natives under its influence has greatly improved. The mission is establishing industrial schools at its stations, and this course cannot but be of the greatest benefit to the natives. As an instance of what can be done in this respect, I may say that we have at Samarai a native carpenter in Government employ who was trained at one of the London Missionary Society's stations, and he is exceedingly useful to us and carries out his work in a very satisfactory manner.”

The most marked development in this direction has taken place in New Guinea, where a Christian Company has been organized under the leadership of the Rev. F. W. Walker. This Company is called the "Papuan Industries, Limited." It is an industrial and trading concern, working on independent lines, and yet in close sympathy with the missionaries. It is similar in scope and purpose to the "Scottish Missions Industries Company, Limited," and the "Uganda Company, Limited." The Company has a capital of £50,000, and its object is to encourage natives to form and work plantations of their own. Consequently no large tracts of land are taken up, but only small blocks of from 100 to 500 acres, and these are placed under the charge of South Sea Islanders. The headquarters of the Company are at Badu, an island 25 miles north of Thursday Island, the northernmost Australian outpost, and quite close to the mouth of the Fly River, which is navigable for boats to a distance of 1100 miles inland. All the profits after the payment of cumulative dividends of 5 per cent. are devoted to Christian and philanthropic purposes.

Work on somewhat similar lines is being done by the Messrs Young Brothers of Fairymede, Queensland, in the Solomon Islands. Large plantations are being developed with a view to prosecuting missionary work among the native labourers. The Company provides house, school and salary for the missionary teacher, and does all in its power to facilitate the work among the labourers. Much good is being done by the Company, which works in close touch with the South Sea Island Evangelical Mission.

In this way Christian men are coming to the help of the missionary societies in providing for the natives a training and an environment in which it will be possible for them to survive under the new conditions, which have made the old life impossible. Hitherto the missionaries have done what

they could, and the training institutions for teachers have included industrial work in their course of training. But the need has now grown far beyond the resources of the missionary societies, and there is a magnificent opportunity for Christian business and commercial men to come to the help of these native races and tide them over this difficult and critical stage in their life history. Indeed, it is the commerce of Christian lands that has created the new situation, and this should make a special appeal to business men.

Even this brief review of a few of the main features of the new situation that has arisen in the Pacific must convince us of the need for a fresh and careful study of the whole field and the new forces that are at work within it. There is a crisis in the Pacific as well as in the East, and we must understand the factors that combine to make it so urgent if we are to meet it adequately. We need the best thought and prayers of our best minds ; we need the accumulated wisdom and experience of the missionary societies ; and we need the sympathy and support of the entire Church, if these deeply wronged people are to be saved from utter extinction.

**The Appeal
of the New
Conditions.**

SOME TOPICS FOR DISCUSSION.

Extent to which civilization has actually penetrated the Pacific.

New significance of the Pacific in the industrial, commercial, and political worlds.

The opportunity of the Christian layman in the Pacific.

Relation of Missions in the South Seas to those in India, China, and Japan.

Sense in which we may speak of the possibility that the Pacific will become pagan again.

CHAPTER VIII

THE PROBLEM AND ITS SOLUTION

The Problem

THE UNTOUCHED TRIBES—
Dangers and Difficulties
Facilities

THE EVANGELIZED BUT NOT FULLY CHRISTIANIZED TRIBES—
A Spiritual and Industrial Problem
Remedies

THE PROBLEM OF THE ALIEN

THE PROBLEM OF THE WHITE MAN

Its Solution

AROUSING THE CHURCH TO A SENSE OF CRISIS

SURVEY OF THE TASK

MISSION STUDY MOVEMENT

PRAYER, DEDICATION, AND PRACTICAL RECOGNITION OF
HOLY SPIRIT

ALL EQUALLY RESPONSIBLE—OPPORTUNITY OF CHRISTIAN
LAYMEN

OUR previous studies have shown us something of the complex character of the problem that faces the Church of Jesus Christ in the Pacific. How is that problem to be solved?

**Untouched
Tribes.**

The Untouched Tribes are the first element in the problem. It is somewhat startling to find that instead of being well on with the task of evangelizing the South Seas, the Church has really only begun. The Polynesians, indeed, are practically all evangelized, and the story of this great

achievement is one of the most glorious in the history of the Church. Tahiti, the Cook Islands, Niué, the Friendly Islands, Samoa, Fiji, the Gilbert and Ellice Islands, and a multitude of others are already Christian in name at least, and their inhabitants are worshippers of Jesus. But when we travel west of Fiji, we come into the thick of the battle where missionaries are driving back heathenism inch by inch, and only by the most strenuous fighting. New Caledonia, the New Hebrides, Banks, Santa Cruz, the Solomons, the Bismarck Archipelago, Papua and the aborigines of Australia are only partially evangelized, and many of their tribes have never even heard the name of Jesus. Probably about a million savages are as yet unreached by the missionary forces. Among all these groups the influence of trade and commerce is penetrating deeply, with all the influences, good and evil, that have been described in previous chapters. The people are dying out, therefore, at a rapid pace, and if they are to be reached at all there is no time to lose. There are missionaries working here and there in these groups, but their numbers are wholly inadequate, and unless they are largely reinforced the greater number of the natives will die unreached by the Gospel of Jesus Christ. Heroic and self-sacrificing work has already been done, and many a grave marks the spot where one of Christ's servants—white or black—has fallen in the battle. To reinforce those already on the field and to complete the work already initiated is the first part of the task which faces the Church in the Pacific.

Even in this part of the problem there are difficulties **Difficulties.** and dangers to be faced that should appeal to the best men and women in Christian lands. Here are some of them very briefly stated :—

(a) The people are in many cases hostile, and difficult of **Hostility of** access. Missionaries and traders who go amongst them **Savages.**

must take their lives in their hands. Courage, faith and loyalty to Jesus, even to the measure of the fellowship of His sufferings, are still required if the Pacific is to be won for Christ. There is still opportunity, even in the South Seas, to preach the Gospel where it has never been preached before. There are still wounds to be received for Him who was wounded for our transgressions. There is still room in this work for the spirit of David Brainerd, who cried out: "Here am I, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service, and to promote Thy Kingdom."

Climate Bad. (b) The climate is hostile if the people are not. Strong men and women are required for this work—men and women who will count hardship a privilege for the sake of Christ and the extension of His Kingdom. For every native teacher who fell under the stress and strain of work amid unhealthy surroundings, three or four of their fellows volunteered. There is room for as great heroism here as in the case of danger from savages, or perhaps greater. It is more picturesque and thrilling to be killed by savages than to die of fever, yet the one is as truly a martyrdom for Jesus Christ as the other. One thinks of George Fleming, who broke down in the New Hebrides. He was invalided home and patched up by the doctors. They told him he might live and work for thirty years in Victoria, but that if he went back to Ambrim he would die in two years. Listen to his answer: "I would rather go back to Ambrim and work for two years where I am more needed than work for thirty years in Victoria where I am less needed." He went back in spite of doctors and friends, and great was the joy with which even the savages received him. Within twenty-four hours he lay dead upon the sofa. He had laid down his

life for Ambrim just as surely as John Williams laid down his life for Erromanga. Only twenty-four hours! And yet influence is not measured by length of days, but by intensity of love. Who can measure the influence that the story of George Fleming's sacrifice will exercise right down through the centuries? We want more men of this spirit if the Pacific is to be won for Jesus Christ.

(c) There are difficulties to be found as well as dangers. **Other Difficulties.** The language is one of the greatest of these. No one can penetrate very deeply into the minds and hearts of the people till he has learned to speak to them in their own mother tongue. There are still new languages to be learned, and men may still have the unspeakable privilege of translating the Scriptures into new tongues. Then there are the difficulties connected with the degraded character of the people. Infinite patience is required of the men and women who would win these islanders. They must not only preach and teach, but they must live out the Gospel, before the heathen can understand what their message means. Then there are the far greater difficulties caused by the white man's lust and greed. A life-long connection with the Pacific compels the writer to declare that the supreme hindrance to the winning of the Pacific is the white man, and not the black. It is an unspeakable shame that it should be so, but it is a fact nevertheless. Yet great as these difficulties are, the power that is behind the missionary is infinitely greater than all of them combined. And so he may face them fearlessly and with the absolute assurance of final victory.

There are, however, facilities as well as difficulties. **A Facilities.** A century of experience has taught many lessons, and a knowledge of the principles in pursuance of which successful work may be done among savages has been won at great cost. Also means of communication are faster and more frequent, while the Church at home is much more alive

to the necessity and the needs of the work, and she prays more. In many ways the young missionary, while he has danger and difficulty enough, is much better informed and equipped to meet it, and has behind him much more sympathy and prayer. He does his work, too, more or less under settled Governments, which appreciate the value of it. And in addition to all this he relies on the same Lord who said, "Lo, I am with you alway."

**Evangelized
but partially
Christian-
ized Tribes.**

The Evangelized but not fully Christianized Tribes are the second element in the problem which faces the Church. Here the question is how to deepen the spiritual life of the people who have been already won to the worship of the true God, and to the acceptance of Jesus as their Saviour. This is in many ways a more difficult and less inspiring task, but it is no less Christ-like than the other. What an infinite tenderness and patience it puts into our work when we remember that these half-educated, half-Christianized, often unlovable people are among those whom Jesus calls "My brethren, even these least."

**A Spiritual
Problem.**

(a) It is fundamentally a spiritual problem, as we have seen in the last chapter—this of shepherding members of the young Church through the difficult period of its transition stage. They have broken with the past, and they have not yet got their new powers fully developed. They make many stumbles, as they seek to go forward, and they need the strong hand of the missionary to lead them and discipline them gently but firmly. When we think of the goal towards which we are leading them, they seem a long way from it; but when we think of the past with its horror of heathenism, we are amazed at the greatness of the distance they have travelled upwards in so short a time. In spite of all their faults and failings they have risen immeasurably, and all they need is the help of older and more experienced leaders. The Holy Spirit is working in their hearts, and He

will not leave them till His work is done. But He expects us to shepherd them carefully and tenderly, leading them in and out that they may find pasture.

(b) We saw also that the development of the young Church is made more difficult by the sudden expansion of white settlement, with its trade and commerce, bringing new temptations and new pitfalls for these earnest but inexperienced Christians. Thus Mr A. T. Ngata, M.A., LL.B., one of the leading Maoris of New Zealand, said recently: "The introduction of intoxicants was the most disastrous, physically as well as morally, of the effects of civilization." The Rev. J. W. Burton of Fiji, speaking on the same subject, said: "Unless this curse is dealt with promptly and drastically, it means not only the degradation but the extinction of the Fijian people. The race will have trouble enough to hold its own, even under the most favourable conditions, but the debauchery and resultant sensuality brought about through indulgence in intoxicants cannot but have a most disastrous effect upon the already impaired ability of the people." Gambling, impurity, paid vice, Sabbath desecration, worldliness, irreligion, and materialism are other elements in the new temptations brought about by white settlement.

(c) We saw also that the fault lies partly in the natural indolence of the Polynesian, which makes him disinclined, and even unfit, to enter into the strenuous life of service demanded under modern industrial conditions, with the inevitable result that Asiatics are imported to do the work he was unable to do. The remedy for this lies largely in the combination of spiritual teaching and industrial training. The problem is first how to instil the desire to work, and then how to train him to work effectively. This must be done if he is to survive under the new conditions of life in the Pacific.

New Temp-
tations.

The
Industrial
Problem.

**Problems of
Native
Leadership.**

(d) Perhaps the fundamental problem of the native Church is that of the development of a strong native leadership. Much is already being done in this direction by Training Institutions for teachers, but still more attention must be given to this important department of missionary work. Suitable natives must be sought out and carefully prepared before ever they enter the training institutions. The institutions themselves must be strengthened. Our very best men must be trained and set apart for this special work, for it is the most important that the foreign Church can undertake. It is not merely good men we want, but good men who are also thoroughly trained educationalists. They should be selected with as great care as our own professors are for the theological halls of the home Churches. The staff should be large enough to do full justice to the sacred trust committed to their care, and their whole energies should be concentrated upon the one task.

Having thoroughly trained our native leaders, the next step is gradually to transfer more and more responsibility and power to their shoulders. To do this suddenly and with undue haste would lead to disaster, but it would be equally detrimental to the true progress of the native Church to keep it too long under foreign government. This has been our tendency in the past, but the time has come for a cautious and tactful advance along the line of developing the power of initiative among the native leaders, and this can be done only by giving more and more of the direct supervision into their hands. No doubt they will make many and foolish mistakes at first, but only thus can they learn, and only thus can a strong and independent native Church be developed.

Good Literature.

(e) Good literature is also a necessity both for the equipment of the teacher and for the development of the spiritual

life of the native Church. Much attention has been paid to the translation of the Scriptures, but too little to the production of good commentaries, and yet this work is fully as important as that of preaching or teaching. Indeed, it lies behind all preaching and is absolutely necessary to progressive thinking. The library of the native teacher is extremely limited, and so he can neither grow much himself, nor lead his flock very deeply into the knowledge of the spiritual life. Lack of time, due to overwhelming pressure of work in other directions, has been the cause of the comparative neglect of the literary side of missionary work. But the Church must face this problem, even if she has to set special men free for the purpose.

(f) Lastly, the native Church should be encouraged to realize that the responsibility and privilege of maintenance, as well as of aggressive evangelistic work, rests with it and not with the foreign Church. Great strides have been made in this direction in many places, but the time has come for a forward movement. The salaries of all native teachers and all expenses beyond the actual salary of the foreign missionary should be borne by the native Church. It would mean some sacrifice and much hard work, but nothing other than good could come of such a strong incentive to labour. It would help to solve the many problems that take their rise in the natural tendency to indolence on the part of the people. All this would lead to a deeper feeling of responsibility, and would provide a spur to spiritual endeavour.

**Self-support
in Native
Church.**

The Introduction of the Alien is the third element in the problem of the Pacific. This is a growing problem, and, so far as one can see, a permanent one. Every year thousands of Asiatics are imported into the Pacific, and the great bulk of them remain as settlers after their term of indenture and period of free labour have been

**Introduction
of Asiatic
Labour.**

completed. To evangelize them is a much more difficult task than that of winning the South Sea islanders, for the Hindus, and especially the Moslems, are not easily led to change their beliefs. If present tendencies continue, the Pacific will soon be peopled by Orientals, and the work of Christian missions will have to be begun all over again. An adequate staff of men and women should be sent out at once to do this new and important work.¹ The longer the Church delays, the more difficult will it be to get hold of these aliens, and meanwhile their influence upon the natives, both Christian and heathen, will be distinctly harmful. The material condition of the indentured coolies must be improved, and the influence of the Gospel must be brought to bear upon them in the bazaars and in their homes, or else the Church of this generation will prove itself unable to enter into the inheritance of its fathers, who won such glorious triumphs for the Cross in the Pacific.

The Problem of the White Man.

The Problem of the White Man is one of the most difficult problems that the Church has to solve. How are we to Christianize the impact of the white race upon the black? The same problem is found wherever the two peoples meet. It certainly can never be solved by merely denouncing our countrymen abroad and adopting an attitude of hostility towards them. There must be a closer drawing together if there is to be any influence exerted for good. At present white settlers often blame the missionaries for lack of sympathy, affirm that their work is largely a failure, and declare that they live lives of comparative luxury, some even going so far as to say that missionaries make money by trading and otherwise. Missionaries, on the other

¹ Samoan Christians have recently chosen and appointed a Chinese Christian (for whose support they have undertaken entire responsibility) to work among non-Christian Chinese coolies in the Islands.

hand, declare that many of the white men live such lives that it is impossible to fraternize with them, as that would be, in native eyes, to condone their immoral practices, and that the influence of these practices is the greatest hindrance to their work of Christianizing the natives. Noble exceptions are acknowledged on both sides. But it can readily be understood that with such antagonistic points of view, it is difficult for these two classes to coalesce and help each other, apart altogether from the question—who is right? Certainly, they do come together a great deal in spite of it all, showing mutual hospitality. The missionary is ever ready to render any service in his power, medical or otherwise, to the trader, no matter what character he may bear, and some traders have done everything they could to befriend the missionary and help forward his work. But there is not that hearty co-operation and mutual respect which are necessary to common purposes and activities.

It would seem, then, that it is difficult for the missionary to reach the average white man who is out of sympathy with his aims and work, and yet he must be reached if he is to be turned into a friend instead of an enemy. There are two solutions that suggest themselves to one's mind. The first is to bring the white man under Christian conviction before ever he leaves his own land to settle in these far away places. This, however, does not touch the man who is already out there. The other solution is to go out after him, sending men specially suited and set apart to minister to the planters and settlers at the main centres of white population. In this way only can the right point of contact be obtained. We should do this for the sake of the white men themselves, and we should do it for the sake of the enormous influence which they exert upon the native races. It is not easy work, and it means large **Special Staff required.**

demands upon our sympathy and love, but it will be fruitful and far-reaching work.

**Christian
Laymen
needed.**

May it not be, too, that God needs Christian men to go out into the Pacific who are not official missionaries at all—carpenters, boat-builders, traders, planters, and others? No missionary could do a more strategic work in this day of crisis than such men could do by pursuing their ordinary avocations in the foreign field with their lives dedicated to Jesus Christ and filled with His Spirit. This is one of the greatest needs of the non-Christian world to-day. It has seen the missionary at work, and it has seen the nominally Christian merchant and trader; but it has not seen on any large scale Christlike, Spirit-filled men and women represented in the trade and commerce of the Christian world as it works in foreign parts. No words can exaggerate the value of such work.

**The Solution
of the Pro-
blem.**

These are some of the main problems which face the Church in the Pacific. How is the Church to solve them? When we think of the work to be done, it seems a huge task; but when we take into account the infinite resources at the disposal of the Church, the task is seen to be easily possible of accomplishment. We shall now glance at some of the lines along which the solutions of the problems may be attempted.

**Realization
of the Crisis.**

First of all the Church must realize that if it be true that missions are the supreme business of the Church, and that the next ten years may mean more to the world's history than a century of ordinary human experience, it is true of the Pacific as definitely as of any other part of the world. The evangelization of the Pacific is, therefore, part of the supreme business of the Church. Nowhere have we a more urgent situation to meet, and nowhere have we less time in which to do it. This was made abundantly plain at the Edinburgh World Missionary Conference in 1910.

The next thing to do is to review the whole situation in such a way as to gain accurate and adequate knowledge on which to frame a policy that will enable the Church to accomplish its task in the time available. This might well be done by calling a conference of experienced missionaries and missionary administrators to study the situation in the Pacific in some such thorough fashion as the Edinburgh Conference and its Commissions adopted with regard to the world. One of the great factors in the success of the South Sea island missions has been the spirit of unity and co-operation between the different missions. Hitherto, each society has worked independently and in somewhat isolated fashion, within its own sphere of influence. Has not the time come when, in view of the crisis, this co-operation should be more emphasized and the accumulated experience of all made mutually available?

Meanwhile, every effort should be made to push forward the study of Missions. In the early days the narratives of Captain Cook aroused intense interest and enthusiasm. In later years the reports of missionaries and Missionary Societies kept up the interest. But in these days men realize that a permanent and growing interest, strong enough to lead to definite and adequate action, can only grow out of a full and accurate knowledge. Let the Church devote time and strength to the promotion of mission study in the atmosphere of prayer, and she will soon have no lack of men and means for the winning of the Pacific, or any other part of the world field.

Even deeper than the need of study is the need of prayer on the part of the Church. With ever-increasing intensity Christian men and women are coming to realize that prayer is the supreme method of extending Christ's Kingdom. Jesus emphasized it in His teaching, and He made the most absolute promises in regard to those who united in prayer, as, for

Mission Study.

Prayer the Deepest Need.

example, when He said : " Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." In His life He used prayer to a remarkable extent, giving to it the hours He so sorely needed for rest, and even turning away from the people when they seemed to need Him most, in order that He might lead His disciples into some lonely spot to pray. The disciples put into practice this law of prayer, and the results were marvellous. All through history God has been teaching us this great law, and our own day is luminous with examples of its operation on an unprecedentedly wide scale. We cannot fully understand as yet the philosophy of prayer. And yet Christ urges us to pray, and to pray importunately, while history and our own experience teach us that things do happen through prayer that do not happen otherwise. Prayer has a devotional side, and an intercessory side. On the devotional side we surrender our wills, and so bring them into line with God's great purposes of redeeming love. On the intercessory side we place our dedicated personalities at His disposal that He may use them in working out His purpose. We do not alter His will or move Him to set it in operation, but we provide Him through our prayer with the human medium through which alone His will can become operative in the realm of human life. And so we can help God to work out His purposes by prayer just as really as if we were working side by side with the missionaries at the front. Surely the Church has only begun to draw upon this inexhaustible source of power. Shall we not make fuller use of the Divine resources in this day of crisis?

Prayer
implies
Dedication
of Life.

This kind of prevailing prayer implies the dedication of our personality. God cannot use, as a means of communicating life, the life that is not yielded up to Him.



Photo, Dr George Brown

“How Long?”
A Native of New Georgia, the Solomons

And so God needs to-day men and women who will make a complete and full surrender of their lives to Jesus Christ, in order that He may use their lives in prayer and service for the extension of His Kingdom. He knows where and how He can use each life in the way that will tell most for the working out of His purposes, and He can do that only when He is given the control and the placing of that life. It is a striking fact that when the Student Volunteer Movement of Australasia had to face an altogether new situation created by the sudden awakening of the Church to its missionary purpose, and the consequent demand for an increase in the number of volunteers far beyond the power of the Movement to supply, it sent its Chairman through the Universities, not to appeal for men to volunteer, but to ask men to dedicate themselves to Jesus Christ, and to give Him the placing of their lives. As a result of this method of appeal, a record number of students volunteered during the last twelve months. We need more men, but we need still more that Jesus Christ should select His own men and thrust them forth into the harvest field. All we have a right to ask is that each Christian will give Jesus the absolute control of his life, that He may place it where He can use it best. In this way God will have men, at home as well as abroad, whom He can use in the deepest and fullest way for the working out of His redeeming purpose.

Even prayer, however, can avail little unless the Church gives practical effect to its belief concerning the Holy Spirit. Christ said, "Ye shall receive power when the Holy Spirit is come upon you," and if any worker is to be filled with power, then he must give the Holy Spirit an adequate opportunity of working out in him Christ's character and Christ's purpose. What the Church needs at home and abroad is not more of the Holy Spirit, but

that He should be given a more adequate opportunity to do in each life the work that Jesus sent Him to do. If only we will allow Him, He will make us increasingly like Jesus and increasingly faithful in His service. This power can come only through a wholehearted dedication of the life to Jesus Christ, and the personal acceptance of the guidance and control of the Holy Spirit. Each one must make that surrender and accept the guidance by a definite act of his own will.

All have
equal Re-
sponsibility.

One outcome of giving Christ complete possession and direction of our lives will be that, whether we go abroad or stay at home, we shall each realize that we have an equal share in the privilege of extending Christ's kingdom. If the evangelization of the world is the supreme business of the Church, then it is the supreme business of every Christian, whether he is a missionary, a minister, or a worker in the ordinary avocations of life. Only when we realize this shall we demand of ourselves the same standard of sacrifice which we demand of those who go abroad. Why should a missionary live a severely simple life, and bear sacrifice any more than I who stay at home? If I am in business it is only because Christ can use me in that way best, and I have no right to expend any more on myself than does the missionary who devotes his whole time to the work of evangelizing the world. His whole life and his whole time are God's, but so are mine. My business or profession is just the method by which I am working for God, and therefore all that is gained by me must be used for God. I may have more responsibilities from a monetary point of view, but, when these have been justly met, I am no more entitled to use the surplus on myself than he is to devote part of his time in the mission field to making money. Is not this the logical outcome of the dedication of my life? Only when the Church realizes in this individual way the

equal responsibility resting upon missionary and business man alike will she accept for herself the standard of sacrifice which she rightly expects of the missionaries who go abroad. And only when she accepts this new standard of sacrifice will she be adequate to meet the great task God has set her to achieve in our day.

While, then, the problem is great and the crisis urgent because of the shortness of the time, the spiritual and material resources of the Church are lavishly abundant to solve it. Its solution is the supreme business of the whole Church, and every member of the Church has an equal share in the responsibility and the privilege. Christ needs all of us, and to each of us, whether missionaries or not, He will give a special part in the working out of His great purpose. Shall we not, then, gladly give Him our lives, that He may place us where we can help Him most, and then rely upon His Holy Spirit to make our service fruitful?

**The Appeal
of the
Problem.**

SOME TOPICS FOR DISCUSSION.

Whether work amongst backward races should be diminished in order to give more adequate attention to the great peoples of Asia, at this time of their Renaissance.

Amelioration of relationships between the missionary and other white men in the Pacific.

The Problem of Unity.

The most pressing need in the Pacific and the most practical response.

APPENDIX I

*Extracted, by permission, from a letter written by the Rev. W. N.
Lawrence, of Papua*

THE Pacific Islands are inhabited by two distinct races, the Polynesians and the Melanesians. The races are very different in both physical and mental characteristics, so that what is true of one race may not be true of the other. Especially is this true of the religion of the two races; the animism of the western Pacific is very different from the polytheism of the eastern Pacific, and I am of opinion that in this fact you have the reason why missionary effort has been so much more successful in the east than in the west. I am inclined to think that western animism in its primitive form knows nothing of the idea of Creation, and has no principal gods. Tangaroa and Oro, or Rongo, are distinctly Polynesian and are now found in the west as the result of the Maori influence exerted by that people on their way to the east. Priestcraft, witchcraft, etc., are found right throughout the Pacific. The differences between the two peoples must always be kept in mind. You will understand what I mean by the following example. Infanticide, as practised by the Areoi of Tahiti, could never have been possible among a people who are ancestor worshippers, to whom the most important object in life is to have descendants, as the well-being of the spirit in the other world is dependent upon the conduct of our children and grandchildren.

Human sacrifice and cannibalism both have a religious basis, but cannibalism was not common in the east. In some groups it was only practised by individuals and they were looked upon with abhorrence by the people in general.

The Islanders are intensely religious. Behind every custom, no matter how degraded it may be, there lies a religious idea. But undoubtedly fear is the dominating influence of their lives.

APPENDIX II

(BY THE AUTHOR)

MISSIONARY SOCIETIES AT WORK IN THE PACIFIC

A BRIEF summary of the principal societies at work in the Pacific and the order in which they entered the field may prove helpful to a clear understanding of the present position. Probably the best outline is that given by the Rev. Joseph King in his valuable little book on Christianity in Polynesia, and we

gladly avail ourselves of his kind permission to make free use of it.

(1) In 1796 the London Missionary Society sent out the first band of missionaries to the South Seas. They set sail in the *Duff*, under Captain Wilson, and arrived at Tahiti on 5th March 1797. Eighteen of the missionaries settled in Tahiti, ten in Tonga, and one in the Marquesas. From Tahiti the work spread gradually westwards.

(2) In 1814 the Rev. Samuel Marsden, senior Chaplain of Sydney, New South Wales, settled three missionaries among the Maoris of New Zealand. This was the beginning of the great mission carried on by the Church Missionary Society among that people. The Methodists afterwards joined in, and still later the Presbyterians.

(3) In 1820 the American Board of Commissioners for Foreign Missions began a mission on Hawaii. On landing they found that Rihoriho, the new king, had signalized his accession to the throne by abolishing idolatry—"a measure which is without parallel in the history of the world. A pagan king, unbidden and uninstructed, had in a day cast off all the gods of his people; and by a single stroke of boldness overthrown a superstition, which for ages had held a degraded race in the bondage of fear." The American Mission was soon reinforced by representatives of the London Missionary Society.

(4) In 1821 the Gospel was introduced into the Rarotongan group by the Rev. John Williams of the London Missionary Society.

(5) In 1822 Tonga, which has long been abandoned by the earlier missionaries, was reoccupied by the Wesleyan Missionary Society. It was not till 1826, however, that a permanent footing was obtained.

(6) In 1830 the Rev. John Williams introduced the Gospel into Samoa by settling eight teachers on Savaii. Samoan converts, trained at the Malua Training Institute, became pioneer missionaries of the front rank.

(7) In 1835 the Wesleyan Missionary Society extended its operations from Tonga to Fiji. The record of the winning of that group is one of the most thrilling and inspiring in Christian annals. The names of John Hunt and James Calvert will never be forgotten.

(8) In 1839 John Williams visited the New Hebrides and suffered martyrdom on the shores of Erromanga. The Presbyterians subsequently entered this field, and the evangelization of the New Hebrides is their principal contribution to the winning of the South Seas.

(9) In 1841 the Rev. A. W. Murray of the London Missionary Society settled teachers in the Loyalty Islands. Great difficulties were experienced subsequently through French obstruction, and the work was gradually handed over in part to the French Protestant Missionary Society.

(10) In 1846 the London Missionary Society settled a teacher on Savage Island, but Paulo, a Samoan teacher, was "the real apostle of Savage Island."

(11) In 1848 Bishop Selwyn made a flying visit to Melanesia. The following year he made a daring voyage in the little schooner *Undine*, which he navigated himself. He was successful in persuading some native boys to return with him, and he founded St John's College that he might train them to become missionaries to their own people. This was the beginning of the Melanesian Mission of the Anglican Church, and the principle laid down by Bishop Selwyn has been faithfully and ably carried out. The headquarters were afterwards removed from New Zealand to Norfolk Island and the whole work is carried on under the supervision of the Bishop of Melanesia. The principal fields of operation are the three North Eastern Islands of the New Hebrides, the Banks, Santa Cruz, and Solomon Islands.

(12) In 1861 the work in the Ellice Group was begun by Elikana, of the Cook Islands, who was driven ashore after drifting about in a canoe for eight weeks. The Americans had already occupied the Northern Gilberts in 1856, and they worked in closest harmony with the agents of the London Missionary Society on the neighbouring islands.

(13) In 1871 the London Missionary Society began their great work in New Guinea. The Revs. S. M'Farlane and A. W. Murray, with a band of eight Loyalty Island teachers, were the pioneers of this mission, and they were soon reinforced by W. G. Lawes and James Chalmers. The Anglicans, Methodists and Roman Catholics, subsequently joined in to take their share in the evangelization of this great island. The work and the heroism of the native teachers are a special feature of the New Guinea Mission.

(14) In 1875 Dr George Brown, on behalf of the Australasian Wesleyan Missionary Society, led a splendid company of native teachers from Fiji into New Britain, and remained with them till a permanent footing was obtained among the wild savages of that group.

Thus from east to west the Gospel has been carried from group to group and from island to island till it has spread over the whole of the Pacific. The work to be done now is intensive rather than extensive. The territory has been occupied, but very inadequately as regards number of workers: it has now to be conquered.

The way was led by the London Missionary Society, and they were followed in rapid succession by the Melanesian Mission of the Church of England, the American Board of Commissioners for Foreign Missions, the Wesleyan Missionary Society, the Presbyterians, the Anglicans, the French Protestant Missionary Society, the Church of Christ and the South Sea Island Evangelical Mission. These, along with the Roman Catholics, are the main societies at work in the Pacific.

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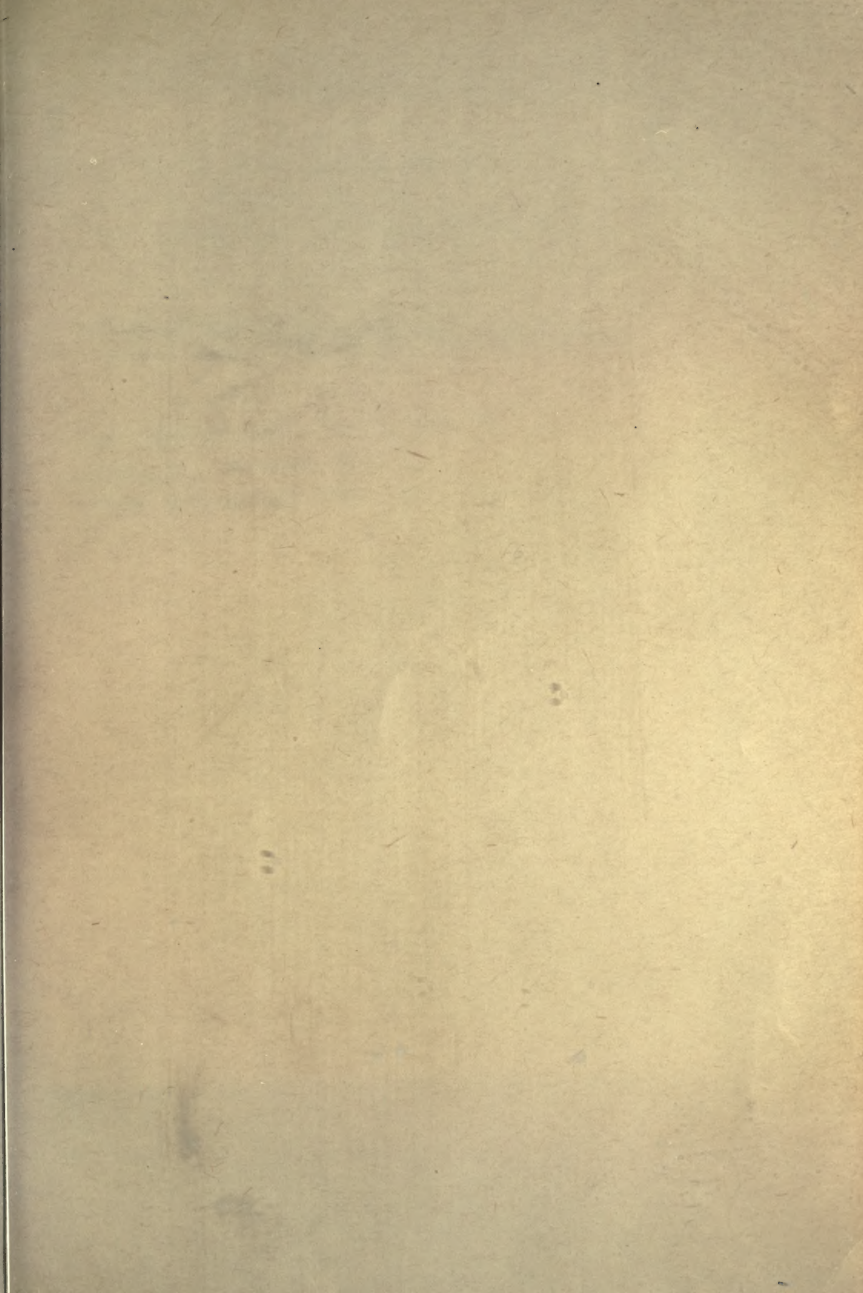
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